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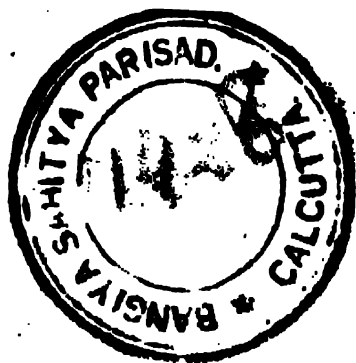
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(vol. III)





**ACCOUNT**  
**OF THE**  
**WRITINGS, RELIGION, AND MANNERS,**

**THE HINDOOS:**

**INCLUDING**

**TRANSLATIONS FROM THEIR PRINCIPAL WORKS.**

**IN FOUR VOLUMES.**

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**By W. WARD.**

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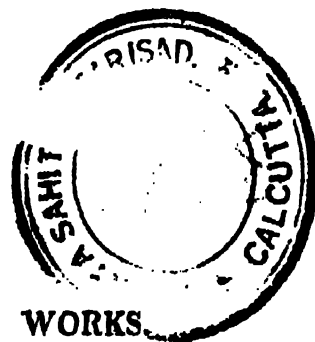
**VOLUME III.**

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**DESCRIPTION**  
**OF THE**  
**RELIGION, MANNERS, &c. of the HINDOOS.**

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**CHAPTER IV.**

*Of the Hindoo gods.*

IN the preceding volumes, having given a large account of the Hindoo shastrûs, and thus attempted to open to the reader the sources of the whole system of the Hindoo Philosophy, Religion and Manners, I now enter, in the third and fourth volumes, upon a Minute Description of the popular reigning superstition, and of the Manners and Customs of this singular people.

This will include accounts of their gods and inferior objects of worship ; their temples ; images ; worship ; times of worship, festivals ; learned men ; spiritual guides ; priests ; religious mendicants ; sacred places to which they go on pilgrimage ; casts, including accounts

of the present state of the arts and manufactures ; domestic manners and customs ; concluding with a Review of the Hindoo System of Philosophy and Religion.

From what has appeared in the preceding volumes, the reader will necessarily have been put into possession of many particulars respecting the characters of the Hindoo gods, and the manners and customs of the people. I have also given the ideas of the pündits respecting a plurality of gods, notwithstanding the received doctrine of the unity of God.

Without any further preface, therefore, I shall now enter upon an account of the Hindoo gods ; their images ; the times and manner of worship, &c.

# OF THE HINDOOS.

## SECTION I.

### *Vishnoo.*



**THIS** god is represented as a black man, with four arms, in one of which is a club, in another a shell, in the third the *chūkra*,\* and in the fourth a water lily. He rides on a thing, half-bird and half-man, called *Gúroorū*, and wears a yellow garment.

Stone images of this god are made for sale, and worshipped in the houses of those people who have chosen him for their guardian deity. There is no appointed day for a public festival in honour of Vishnoo, yet in the *hōmū pōōja* he is worshipped, as well as in the daily *sūndhya* of the *bramhūns*, and many take his name to repeat as their *istū-dāvta*, or chosen god. Those who take this name are called *Voishnūvūs*.

The *tilūkū*, or mark of his worshippers, consists of two lines rather oval on the length of the nose, and carried forwards in two straight lines across the forehead to the back of the head. This kind of *tilūkū* is common to the worshippers of all the different images of Vishnoo. It is generally made with the dirt of the river, as being holy dirt. Sometimes it is made of sandal powder.

\* An iron instrument of destruction like a wheel.

The Hindoo shastrs give accounts of ten appearances or incarnations of Vishnoo, in the character of the Preserver, nine of which incarnations are said to be past.

The first incarnation is called the Mṛtsyū Ūvṭarū. Brūmhū,\* the one God, when he resolved to give birth to creation, first caused to arise from himself three beings, viz. Brūmha, Vishnoo, Shivū, to create, preserve, and destroy the world. Before the creation all was water. In the waters were deposited the four vādūs. In order to enter upon the work of creation, it was first necessary to obtain the vādūs, that Brūmha might know how to go on in creating. Vishnoo was therefore appointed to bring up the vādūs from the waters. Taking the form of the fish (some say one kind and some another), he descended into the waters, and brought up the vādūs. This is called the first incarnation.

The second incarnation is called Kūchyūpū Ūvṭarū, in which Vishnoo assumed the form of a tortoise. After the earth had been created it reeled backwards and forwards, and was very unsteady. Wherefore Vishnoo, in the form of the tortoise, took the earth upon his back, and it became steady.

The third incarnation is called Vūrahū Ūvṭarū. At the time of

\* The reader will please to keep in mind that Brūmhū means the one God, and that Brūmha means the dāva or god of that name.

## OF THE HINDOOS.



one of the prūlyūs, viz. the destruction of the world, the earth sunk into the waters. At this time Vishnōo, the preserver, appeared in the form of a boar, descended into the waters, and, with his tusks, drew up the earth.

The fourth incarnation is called Nūrūsinghū Ūvūtarū. Among other descendants of Dūkshū, the first man that Brūmha created,\* was Kūshyūpū, a moonee, and his four wives. The name of the first was Ditee, of the second Ūditee, of the third Vinūta, and of the fourth Kūdoo. From Ditee, the ūsoorūs were born; from Ūditee, the gods, or dāvtas; from Vinūta, the bird Gūroorū, and from Kūdoo, the nagās, or serpents. The ūsoorūs were like giants, of amazing strength, and amongst them two arose of terrific powers, named Hirūnyakshū and Hirūnyūkūshipoo. These two ūsoorūs performed tūpūsyā many thousand years to obtain immortality. Brūmha at length gave them a blessing apparently equivalent to immortality. He promised, that no common being should destroy them, and that they should not die either in the day or night, in earth or in heaven, by fire or water, by the sword or by man. After this these ūsoorūs began to destroy every thing; conquered all the kingdoms of the earth, and even dethroned Indrū in heaven. Indrū, collecting all the gods, went to Brūmha, and interceded with him, telling him that the earth which he had created was destroyed, and praying him to provide some way of deliverance

\* For an account of the Prājapātees, or progenitors of the world, see the second volume, page 191.

from these ũsoorũs. Brũmha said he had blessed them, and how then could he now destroy them? He advised them to go to Narayũnũ, viz. Vishnoo. They went and told Vishnoo of the miseries of the earth, and how Brũmha had blessed these ũsoorũs. Narayũnũ promised to save the earth by destroying these monsters, and he did this in the following manner :

Hirũnyũkũshipoo had a son named Prũrhadũ, who was constantly performing tũpũsya to Narayũnũ. Not staying with his father, the latter was wrath, and, tying a stone to him, threw him into the water, but Narayũnũ interfered, and saved him by descending into the water, unloosing the stone, &c. The father next threw him under the feet of an elephant, but the elephant took him up, and put him on its back. He then built a house of sealing wax, put his son into it, and set it on fire ; the wax melted, and fell upon Prurhadũ, but he received no damage. The father now gave him poison, but without effect. At length, wearied of trying to kill him, he said, " Where does your Narayũnũ dwell, who saves you ? " " He is every where," says Prũrhadũ. " Is he then in this pillar ? " said Hirũnyũkũshipoo. " Yes," said the son. " Then " said Hirũnyũkũshipoo, " I will kill him," and gave the pillar a blow with his stick—when Vishnoo, in the form of half-lion half-man, burst from the midst of the pillar; laid hold of Hirũnyũkũshipoo by the thighs with his teeth, and tore him up the middle. This was in the evening, so that it was neither day nor night. It was done under the droppings of the

thatch, about which the Hindoos have a proverb, that this place is out of the earth. He was not killed by a man, but by a being half-man half-lion. So that the promise of Vishnoo to him was not broken. Vishnoo next destroyed Hirūnyakshū. After the death of his father, Prūrhadū began to worship Vishnoo under the form which he had assumed, and with tears enquired into the future fate of his father. Vishnoo assured him, that as he had died by his hands, he would surely go to heaven. Vishnoo was so pleased with the praises which Prūrhadū bestowed on him, that he began to dance, hanging the entrails of Hirūnyākūshipoo round his neck. With Vishnoo's dancing, the earth began to tremble, and move out of its place, so that Brūmha and all the gods were frightened, but durst not go near him. However they persuaded Prūrhadū to go, at whose praises Vishnoo gave over his dancing; the earth became fixed, and Vishnoo gave Prūrhadū this promise, that by his hands none of his race should die.

The fifth is called Vamūnū Ūvūtarū. Prūrhadū had a son named Virōchūnū, whose son Būlēē, like his great-grand-father, began to destroy the earth. He even made offerings in his own name, without giving the gods their share. He performed the ūshwumādhū sacrifice one hundred times, by which he was entitled to become king of heaven; but as the time of the then reigning Indrū was not expired, the latter applied for relief to Vishnoo, who promised to destroy the ūsoorū. Accordingly he caused himself to be born of



Ūditee, the wife of Kūshyūpū, the moonce; but he was exceedingly small in his person. He assumed the name of Vamūnū. At this period Būlēē began to offer sacrifices, and Vamūnū's parents being very poor, he went, at the time of the sacrifice, to ask a gift of Būlēē. It is customary, at the times of the pōōja, for the person making the pōōja to present gifts to bramhūns. Vamūnū was so small, that when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and got another bramhūn to help him over. When he arrived at the place where the sacrifice was to be performed, every one stared and laughed at the dwarf bramhūn with his new poita; and when he went to get a gift of Būlēē, the king was so pleased with him, on account of his diminutive form, that he promised to give him whatever he should ask. He asked only for as much land as three feet would cover. Būlēē pressed him to ask more; that such a quantity was nothing; but Vamūnū persisted, and Būlēē ordered his priest to read the mūntrūs usual in making such a present. The priest warned the king, that he would repent in making this gift, for the little bramhūn was no other than Vishnoo, who would deprive him of all he had. The king, however, would fulfil his promise, and the land was given. One foot Vamūnū placed on Indrū's heaven, and the other on the earth, when lo! a third leg suddenly projected from Vamūnū's belly, and he then asked for a place for this third foot. Būlēē, having no place to give him, being unable to fulfil his promise, and seeing he was about to lose his all, was full of thought. His wife, having heard the news

of what was going forward, arrived on the spot, and, seeing the king's perplexity, advised him to give his head for Vamūnū to set his foot upon. He did so; but Vamūnū then asked for what is called dūkshinū, a small present which accompanies a gift, without which the gift itself produces no fruit to the giver. Būlēē knew not what to do for dūkshinū. His all was gone. In the midst of this perplexity his wife advised him to give his soul to Vamūnū as dūkshinū. He did this also, but Vamūnū told him, that as he had promised Prūlhādū\* not to destroy any of his race, he should not die, but immediately be transferred to patūlū. He gave him his choice, either to go to heaven, taking five ignorant persons with him, or to go to patūlū, taking five pūndits with him.† He chose the latter, but said, as he had done so much mischief on earth, he was afraid to go to patūlū, as there they would punish him for his crimes. Vamūnū told him not to fear, as he would, in the form of Vishnū, become his protector there. At the close, Vishnū, in the form of Vamūnū, having restored every thing on earth to a state of order and prosperity, went to heaven.

The sixth incarnation is called Pārūshooramū Ūvūtarū. Pārūshoo is the name of an instrument of war. The occasion of this appearance of Vishnū is thus told: The kshūtriyūs, from the king to

\* In the preceding pages this name is spelt Prūrhādū, by mistake.

† It is a proverb among the Hindoos, that there is no pleasure in the company of the ignorant, in any place or circumstances, and that a bad place, in the company of the wise, is better than a good one in that of the ignorant.

the lowest person of this cast, were become very wicked. Every one did what he liked; the king was without authority; all order was destroyed, and the earth was in the greatest confusion. In these circumstances the god Priṭ'hivēē\* went to Vishnoo, and prayed for relief. His petition was heard, and one part of Vishnoo was incarnate, taking the name of Purūshooramū, the son of Jūmūdūgnē, a descendant of Bhrigoo, a moonee. First, Pūrūshooramū began to perform tūpūshya to Shivū; afterwards he destroyed the kshūtriyū; but as fast as he destroyed them, they sprung up again; till at length, after twenty-one different defeats they were exterminated. After this, Ūrjoonū, a kshūtriyū with a thousand arms, overcame the greatest kings, and made dreadful havock in the world. He beat Ravūnū, and tied him to a horse's heels; but Brūmha delivered him, and made them friends again. One evening, amidst the rain, Ūrjoonū being out hunting, took refuge in the house of Jūmūdūgnē, the moonee. He had with him a great number of people.† The moonee fed them all. Ūrjoonū enquired of his people, how the moonee, living in the wilderness, was able to feed so many people. They said they could not tell; they saw nothing but a cow; but it was by her means perhaps that he was able to entertain so many guests. Brūmha had given this cow to Jūmūdūgnē. Its name was Kamū-dhānoo.‡ This cow was able to do all kinds of miracles, and when Ūrjoonū was to be entertained at the moonee's house, she caused all

\* The earth personified.

† 900,000.

‡ That is, the cow which yields every thing desired.

sorts of food, cloth, &c. to arise out of nothing. Ūrjoonũ asked for the cow, but the moonee refused it to him, although he offered his whole kingdom for it. At the close, Ūrjoonũ began to make war with Jũmũdũgneer to get the cow. The cow gave an army to the moonee, but he was unable to cope with Ūrjoonũ, who destroyed him and his army. Ūrjoonũ, however, after the death of the moonee, could not find the cow, but went home disappointed. Pũrũshooramũ getting the news of this war, and of his father Jũmũdũgneer's death, went in to Shivũ, on the mountain Koilasũ, after knocking down the gods Gũnãshũ and Kartikũ, Shivũ's door-keepers. Shivũ gave Pũrũshooramũ the instrument pũrũshoo, and promised him the victory. On his way home Pũrũshooramũ met his mother, who was about to throw herself on the funeral pile of her husband. After this ceremony was over, Pũrũshooramũ went to the residence of Ūrjoonũ and killed him.\* The Ramayũnũ relates, that Pũrũshooramũ, in returning from the destruction of Ūrjoonũ, was met by Ravũnũ, who paid great respect to the destroyer of Ūrjoonũ, and was much afraid of him; though at this time, he escaped the fate of Ūrjoonũ.

These six incarnations are said to have taken place in the sũtyũ yoogũ.

\* This story is told variously in the poorãñs: according to the Ramayũnũ, Vũshish'thũ was the owner of this cow, and Vishũmũitrũ the person who fought with the moonee to obtain it.

There are no distinct images for worship respecting these incarnations. The images made on these subjects are for children to play with.\*

The seventh incarnation is that of Ramū, for the destruction of Ravūnū, for the particulars of which see the account of Ramū, vol. 2, page 81, &c.

The eighth incarnation is that of Krishnū, to destroy Kūngshū, the king of Mūt'hoora. See the account of Krishnū, vol. 2, page 117, &c.

This latter incarnation is said to have taken place in the dwapūrū-yoogū.

The ninth incarnation is called the Boūddhū Ūvūtarū, in which Vishnoo was incarnate as Booddhū. For an account of Booddhū, see vol. 2, page 231, &c.

The tenth incarnation is still expected, and is called the Kūlkec Ūvūtarū. See translation from the Kūlkee pooranū, vol. 2, page 215, &c.

\* At some of the great pōjas, boys in play frequently make an image, paint it, and beg from house to house for the offerings, as rice, fruits, &c. When all things are ready, some one becomes the poorōhit<sup>1</sup>, and performs the ceremonies. Thus early are the Hindoo children initiated into their idolatrous rites. If, however, the parents of these children discover what is going on, they forbid it, and tell the children that the god will be very angry. If it be an image of Kalēe, or any ferocious deity, they endeavour to frighten the children, by telling them that the goddess is a rakshāsēe, and will certainly eat them up. If any elderly boy be concerned, and the image made be a good one, the parents will sometimes, rather than destroy it, call a bramhūn, and have the pōja performed in a regular way.

Vishnoo has a thousand names;\* among the rest the following:

**Vishnoo.** The meaning of this name is, the being into whom, at the destruction of the world, all is absorbed. Under this name he is the Preserver. Vishnoo is celebrated as having destroyed two ūsoorūs called Mūdhoo and Koitūbhū. At the time of a prūlūyū, when every thing is reduced to the element of water, Vishnoo sits on the snake Ūnūntū which has 1000 heads.

**Narayūnū,** or, he who dwelt in the waters, and he who dwells in the minds of the devout.

**Voikoont'hū,** or, the destroyer of sorrow.

**Vishtūrūshrūva,** or, he who, in the form of Viratū, is all eye, all ear, &c. &c.

**Rhishēēkāshū,** viz. the god of all the members, and of light.

**Kāshūvū,** or, he who gave being to himself, to Brūmha and Shīvū; or, he who has excellent hair.

\* The meaning of the principal names of some of the gods is to be found in the comment upon the ūmūrūkōshū by Bhūrūtū-mūllikū.

It is said of Jupiter, that he had so many names they could hardly be numbered, some of them from the places where he lived and was worshipped, and others from the actions he performed.

Madhūvū, or, the husband of Lūkshmēē, and the destroyer of Mūdhoo, an ūsoorū.

Swūbhōō, or, the self-existent.

Doityaree, or, the enemy of the ūsoorū.

Poondūrēēkakshū, or, he whose eyes are like the white lotos.

Gōvindū, or, the raiser of the earth.

Pitamvūrū, or, he who wears yellow garments.

Ūchyootū, or, the never-dying.

Sharūngēē, or, he who possesses the bow called sharūngū.

Vishwūkshānū, or, he whose soldiers fill all quarters of the world.

Jūnarddūnū, or, he who afflicts the wicked, and, he of whom mooktee (emancipation) is sought.

Pūdmūnabhū, or, he whose navel is like the water-lily.

Vishwūmvūrū, or, the protector of the world.

Koitübhhjīt, or, he who overcame an ũsoorũ named Koitũbhũ.

Vishnoo is worshipped in the hōmũ pōōja; in the daily sundhya of the bramhũns; at the times when the five gods are worshipped, and also at the commencement of each shraddhũ.

No bloody sacrifices are offered to his image. The offerings consist of fruits, flowers, water, ghee, sweetmeats, cloth, ornaments, &c.

He has two wives, Lũkshĩmēē and Sũrũswũtēē, the former the goddess of prosperity, and the latter the goddess of learning. One of the Hindoo poets answers the question, Why Vishnoo has assumed a wooden shape (alluding to the image of Jũgũnnat'hũ, a form of Vishnoo): he says, that the troubles in his family have turned Vishnoo into wood: in the first place, he has two wives,\* one of whom (the goddess of learning) is constantly talking, and the other (the goddess of prosperity) never remains in one place; to increase his troubles, he sits on a snake; his dwelling is in the water, and he rides on a bird.

Lũkshĩmēē was born at the churning of the sea, and Sarũswũtēē is the daughter of Brũmha.

\* All the Hindoos acknowledge that it is a great misfortune for a man to have two wives; especially if both wives live in one house.



The heaven of Vishnoo is situated on the mountain Soomāroo, and is called Voikoont'hū. The pooranūs contain a number of the most florid descriptions of this heaven.

*Shivü.*

SHIVÜ, the destroyer, has the second place among the Hindoo deities, though in general, in allusion to their offices, the three principal gods are classed thus: Brümha, Vishnoo, Shivü.

This god is represented in various ways. In the dhyänü\* he appears as a white or rather a silver coloured man, with five faces; an additional eye,† and a half-moon on each forehead;‡ four arms; in the first a pürushoo; in the second a deer; with the third giving a blessing, and with the fourth forbidding fear; sitting on a water-lily,§ and wearing a tyger's skin. He is worshipped in the daily pōōja of the bramhüns, who silently meditate upon him in this form.

\* The form of meditation used daily by the bramhüns.

† One of the names of Shivü is Trilöchünü, viz. the three-eyed. One of the names of Jupiter was Trioculus, [Triopthalmos] given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead.

‡ At the churning of the sea, Shivü obtained the moon for his share, and fixed it, with all its glory, in his forehead.

§ It appears that this plant was formerly venerated by the Egyptians as much as by the Hindoos. There are six sorts of *Nymphaea* in India, viz. *Nymphaea rubra*, or Räktü sündhükü; *Nymphaea lotus*, or Salooka, or Koomoodü; *Nymphaea Cuhlara*, or Kuhlara; *Nymphaea diversicolor*; *Nymphaea esculenta*, or Khsoodrü Sündhee; *Nymphaea stellata*, or Chihota Salooka.

Mr. Knight says, "This plant grows in the water, and, amongst its broad leaves, puts forth a flower, in the centre

At other times Shivū is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs,\* having in one hand a horn, and in the other a musical instrument called a dūmbōōrū, or drum.

Another image of Shivū is the lingū,† a smooth black stone almost in the form of a sugar-loaf, with a projection like the mouth of a spoon.

There are three stories in different shastrūs respecting the origin of this image.

The pooranū called Doorga-bhagūvūtū gives the following account of the origin of this image:

of which is formed the seed vessel, shaped like a bell, or inverted cone, and punctuated on the top with little cavities, or cells, in which the seeds grow. The orifices of these cells, being too small to let the seeds drop out when ripe, shoot forth into new plants, in the places where they were formed; the bulb of the vessel serving as a matrice to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves; after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrice, without being fostered in the earth, was naturally adopted as the symbol of the productive power of waters, upon which the active spirit of the Creator operated in giving life and vegetation to matter. The sacred images of the Tartars, Japanese, and Indians are almost all placed upon it."

\* Bacchus, who appears to bear a pretty strong resemblance to Shivū, is said to have wandered about naked, or to have no other covering than a tyger's skin, which is the common garment of Shivū, and of his followers, the sūnyasēfs, &c. to this day. The bloated image of Shivū corresponds with that of Bacchus, and though the Indian god did not get drunk with wine, yet his image is evidently that of a drunkard. Shivū perpetually smoked intoxicating herbs.

† This image seems to resemble the Phallus of the Greeks, and the Priapus of the Romans.

King Dūkshū, having had a quarrel with Shivū,\* refused to invite him to a sacrifice which he was performing. Shivū had married Sūtēē, the daughter of Dūkshū. She resolved, uninvited, to attend at this sacrifice; but, while there, she was so overcome by the abuse which Dūkshū poured on her husband, that she died.

On hearing the news of the fate of his beloved wife, Shivū, in vexation, renounced a secular life, and assumed the profession of a religious mendicant called a sūnyasēē. As a naked sūnyasēē† he wandered from forest to forest, in the bitterness of grief. At length he arrived in a certain wilderness where many moonies were performing religious austerities, by the sides of the river, at a distance from their homes. The wives of these moonies, on beholding this naked, dirty, and withered sūnyasēē,‡ asked him who he was, and why he was wandering up and down in this state? He related to them the cause of his sorrow, viz. that he had been deprived of his wife, and was overwhelmed with distress on her account. The women laughed at him, and pretended to doubt his relation, declaring that his body was so withered, that all desires must have been extinguished. In

\* For an account of the rise of this quarrel, see vol. 2, page 123.

† Many of the modern sūnyasēēs, in imitation of Shivū, go naked.

‡ When Doorga was performing austerities (tūpāya) to obtain Shivū in marriage, the latter was so moved, that he appeared to Doorga, and enquired why she was performing tūpāya? She was ashamed to give the reason, but her attendants told the god. He, in jest, reproved her, observing that people performed tūpāya to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Shivū) had neither father nor mother; or a rich person, but he had not a garment to put on; or a handsome person, but he had three eyes.

this manner they provoked Shivū, till at length he seized the wife of one of the moonees, and deflowered her. The moonee, on hearing this relation, pronounced a curse on Shivū, and he became an hermaphrodite.

As soon as the curse had taken effect, the lingū sunk into patalū, the world of serpents, and ascended into the boundless space.

Before this period, a fierce quarrel had taken place betwixt Brūmha and Vishnoo, which of them was greatest, the former as the creator, or the latter, as the preserver and cherisher of all. They appealed to Shivū, who left it to be determined by a trial of strength at some future time, when he should have leisure.

Shivū at length proposed to the two gods to settle their quarrel in this way: one of them should ascend, and endeavour to ascertain the height of the lingū, and the other descend, and bring up word of its depth.

Brūmha ascended, and Vishnoo plunged into patalū. In this way both the gods tried their utmost efforts, but could not find either the height or the depth of the lingū. As Brūmha ascended, he met a flower\* which had fallen from the top of the lingū,† and asked

\* The flower of the tree called kūtākāś. *Pandanus odoratissimus*.

† Flowers are put, one by one, on the head of the image during the performance of pōja, repeating an invocation at the presentation of each flower.

how far it was to the top. The flower told him, that it had been falling from the head of the lingū so many kūlpūs,\* and had not reached the earth yet; what hope was there, then, of his reaching the top? Brūmha related the account of the difference betwixt him and Vishnoo, and that upon this trial of their powers the point of pre-eminence was to be decided. The flower advised Brūmha to tell the assembled gods, that he had gone to the top, and if they doubted the fact, he might call him to confirm it.

Brūmha descended, and Vishnoo came up disappointed in his attempt to get to the bottom of the lingū. When the two gods arrived in the assembly, Brūmha declared he had been to the top, and brought the flower to prove it. Vishnoo confessed his disappointment, and charged the flower with witnessing a falsehood. To this all the gods assented, and Vishnoo pronounced a curse upon the flower, that it should never be received among the offerings presented to Shivū.

After this matter was thus disposed of, the gods resolved, that the worship of the lingū should have the precedence of every other worship; that the benefits attending its worship should be boundless, and that the heaviest curses should fall on those who neglected to worship this image.

\* One kūlpū is 432,000,000 years of mortals. See vol. I, page 4.

This is the account of the origin of the lingū, as related in the Doorga-bhagūvūtū; and it is repeated in the tūntrū shastrū. In the work called Kādarū-khūndū the origin of this worship is thus mentioned:

When the gods resolved to churn the sea, in order to obtain the water of life, become immortal, and overcome the ūsoorū, they were greatly afraid lest the ūsoorū should seize the water of life, and become immortal also. When the water of life came up, they contrived to send the ūsoorū to bathe; but after bathing, they arrived before the gods had drank the life-giving beverage. To draw off their attention, Vishnōo assumed the form of a most beautiful female. This contrivance was successful.

The god Shivū hearing that Vishnōo had assumed this form, went to the spot, and was so overcome by the charms of Mōhinēē, that he was about to seize her by force: she fled, and Shivū followed her; mad with lust, he pursued till she could run no longer, when she turned, and, pronouncing a curse upon him by which he became an hermaphrodite, she immediately assumed her original form, viz. that of Vishnōo.

\* Mōhinēē means a female who by her beauty captivates the mind.

Shivū was so enraged, that all the gods, full of fear, arrived to soften him by praise. He at length consented to dismiss his anger, on condition that the lingū should become an object of universal worship.

Another account of the origin of this worship is contained in some of the other pooranūs : At the time of a universal destruction of the world all the gods are absorbed in what is called akashū ;\* the lingū alone remains. The pooranūs, therefore, say, that as all the gods except the lingū are absorbed in the akashū, he who worships the lingū, obtains the unbounded merit of a worship embracing all the deities at once.

From these stories, temples innumerable have arisen in India, and a Shivū lingū placed in each of them, and worshipped as a god !

I have suppressed much of the indelicacy of the originals in the preceding stories, and have given them as they stand with much reluctance. Perhaps, however, they will not do so much harm as the entire suppression of them might. Vice, when dragged into daylight, disgusts, and loses its greatest power to draw away the mind. It is necessary, also, that the apologists for idolatry should be left

\* Æther, or space.



without excuse, and that the sincere christian should know, what those who wish to rob him of his Bible mean to substitute in its room.

I had intended to present to the reader an extract from Diodorus Siculus, as given in the Reverend Mr. Maurice's second volume of Indian Antiquities, but it is so indelicate, that I thought it best to omit it. It affords an additional proof, however, that the old idolatry, and that of the present race of Hindoos, are, at least in their abominable nature, and in some of their prominent features, ONE.\*

Besides the clay images of the lingū, there are four kinds of stone lingūs which are set up in the Hindoo temples.

The first is called swūyūmbhoo, that is, the self-existent lingū. The second is named ūnadee,† or that which has no beginning. The third they call vanū-lingū, because a king named Vanū first instituted this worship. The fourth is the common, or factitious lingū.

\* The account of the origin of the phalli of the Greeks bears a strong resemblance to some parts of the preceding. The poets say that Bacchus was angry with the Athenians, because they despised his solemnities, and received them not with due respect, when first they were brought by Pegaeus out of Bactria into Attica; for which he afflicted them with a grievous disease that could have no cure, till, by the advice of the oracle, they performed the reverence due to the god, and erected phalli to his honour; whence the feasts and sacrifices called *Phallia* were yearly celebrated among the Athenians. The story of *Phaërus* is too indecent, and too well known, to need recital.

† At the time of a great drought, the Hindoos, after performing its worship, throw very large quantities of water upon the ūnadee-lingū, in order to induce *Shiva* to give them rain.

These images are all of stone,\* brought from the neighbourhood of the river Gündhūkēē, which falls into the Ganges near Patna.

The Hindoos of every cast, and of both sexes, make images of the lingū with the clay of the river Ganges, every morning after bathing, and worship it, making bows, presenting offerings, and repeating incantations, before it. This is most frequently done by the sides of the river.

Besides the lingū, there is another form in which Shivū is worshipped called Mūhakalū. This is the image of a sinoak-coloured boy, with three eyes, his hair standing erect, clothed in red garments, his teeth very large; he wears a necklace of human skulls, and a large jūta; in one hand he has a stick, and in another the foot of a bedstead; a half moon appears on his forehead; he has a large belly; and presents a very terrific appearance. Shivū is called Mūhakalū, because he destroys all, or all is absorbed in him at the time of a kalpū, and afterwards reproduced.†

\* Those set up in Bengal are almost all of black stone. At Benares, and in other places, many white ones are to be seen.

It is remarkable, that a stone image, consecrated to Venur, was very much like the lingū. Of this stone it is said, that it was "from the top to the bottom of an orbicular figure, a little broad beneath; the circumference was small, and sharpening toward the top like a sugar-loaf. The reason unknown."

† Some say Saturn received his name because he was satisfied with the years he devoured. Saturn was also painted devouring his children and vomiting them up again. D

Images of this form of Shivū are not made in Bengal, but a pan of water, or an ūnadeḥ-lingū, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Kartikū, at the new moon. A few persons only perform this worship.

Except before this image, bloody sacrifices are never offered to Shivū, who is called a voishnūvū, i. e. a worshipper of Vishnoo, before whose image no animals are slain, and whose disciples profess never to eat animal food.

Those who receive in their ear the name of Shivū, from their gooroo, or spiritual guides, are called Soivyūs. The tilakū, or mark on the forehead, which these persons wear, is composed of three curved lines like a half-moon, and a round dot on the nose. It is made with the mud of the Ganges, or with sandal wood, or the ashes of cow-dung.

In the month Phalagoonū, every year, the Hindoos make the image of Shivū, and worship him for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Shivū with five faces, or that with one face.

In the month Maghā a festival in honour of Shivū is held for one day, when the image of this god, sitting on a bull, with Parvūtēē his bride on his knee, is worshipped in the principal towns in Bengal.

Under various names, other images of Shivū are described in the shastrūs, but none of these images are made at present in Bengal, nor is there any public festival on their account.

Shivū had two wives, Sūtēē and Parvūtēē. Sūtēē was the daughter of king Dūkshu,\* and Parvūtēē the daughter of the mountain Himalōyū.† Sūtēē is at present worshipped at the pēt'hū-st'hanūs.‡ Parvūtēē is known under other names, as Doorga, Kalēē, &c. Her history has been partly inserted, and further particulars may be found in this volume.

A number of stories are contained in some of the Hindoo books respecting the quarrels of Shivū and Parvūtēē, some of them arising out of the revels of the former, and the jealousy of the latter.§ These quarrels resemble those of Jupiter and Juno. The chief fault of Juno is said to have been jealousy. When Shivū and Parvūtēē quarrel-

\* See vol. 2, page 193, &c.

† See vol. 2, page 207, &c.

‡ See vol. 2, pages 27, 28, &c.

§ See a note in the preceding volume, page 28.

led, she frequently upbraided him with his filthy condition as a yōgē. When they were about to be married, the mother of the girl, and the neighbours, poured the utmost abuse on Shivū: the neighbours cried out "Ah! ah! ah! this image of gold, this most beautiful damsel, like whom there is hardly such a beauty in the three worlds, to be given in marriage to such a fellow—an old fellow with three eyes; without teeth; clothed in a tyger's skin; covered with ashes; incircled with snakes; with a necklace of human bones; with a human skull in his hand; with a filthy jūta, viz. a bunch of hair like a turban, twisted round his head; who chews intoxicating drugs; has inflamed eyes; rides naked on a bull, and wanders about like a madman. Ah! they have thrown this beautiful daughter into the river!"\*—In this manner the neighbours exclaimed against the marriage, till at last, Narūdū, who had excited this hubbub, settled the matter, and the wedding was consummated.

On a certain occasion Shivū ordered his servants Nūndēē and Bhiringēē to prepare his bull, that he might go a begging; he himself bound the rag round his loins, twisted snakes as ornaments round

\* In allusion to the throwing of dead bodies into the river. The story of the marriage of Venus to the filthy and deformed Vulcan produced the same surprise among the ancients. Vulcan afterwards desired mightily to marry Minerva, and Jupiter consented, yielding up the virgin to the will of this filthy wretch.

his wrists, made a poita of three other snakes ; put a tyger's skin on his back, a drum and a trident in his right hand, and in his left a horn ; his body was covered with ashes. Thus arrayed he mounted his bull, Nūndēē going before and Bhṛīngēē behind, and went into different places begging from door to door. Wherever he went, he saw the people contented and happy, enjoying all the pleasures of life. At the sight of all this happiness, Shivū was full of grief, and said in his mind, " All these people are surrounded with their friends and children, and are happy ; but after marrying, I have obtained nothing. I beg for my daily bread." Having collected a little rice, &c. Shivū returned home full of vexation. Doorga, his wife, gave him water to wash his feet, and Shivū ordered her to prepare an intoxicating beverage called siddhee, and asked her whether she had prepared his food ? She told him that she had not yet kindled the fire. " What !" said Shivū, " it is now two o'clock in the afternoon, and you have not begun to prepare the dinner ? Filled with anger, he began to use the most violent language : " How is this ! I have married a wife destitute of fortunate signs, and I spend my life in misery. I see other families have bathed and sit down to dinner by noon. I beg three times a day, and yet I cannot obtain sufficient to support nature. It has always been said in the three worlds, that he who obtains a lucky wife, will through her become rich ; through a lucky husband, sons are born. See now, (addressing himself to

those present) I have two sons; but where are the riches which a fortunate wife procures? I suppose that in marrying the wife of Himalūyū (a mountain) every one is become hard as the rock towards me. In constantly begging I have obtained the name of Shūnkūrū, the beggar. A person marrying a lucky wife sits at his ease in his house, and eats excellent food, and I go a begging, and yet starve. Narūdū has given me such an unlucky wife, what shall I say to him, a fellow without ancestry? He is not content unless he insult the dead. I can no longer support my family by begging. I can support myself, but how, by begging, can I provide for so many?"

Doorga, hearing all this, was full of sorrow, and began to utter her grief to her two maids, Jūya and Vijūya: "Hear! without thought, why does he abuse me in this manner? If he call me an unlucky wife, why did he marry me? When a person's fate is bad, they say his forehead is on fire. Why does he call me unlucky? Is not his own forehead on fire,\* and are we not suffering through his bad fate? True, I have neither a beautiful form, nor excellent qualities, nor conduct, nor honour, nor wisdom, nor learning, nor property, nor race, nor brother, nor friend, nor father, nor mother, nor relations, nor ornaments; but, look at his form; he covers himself with the ashes of the dead;—at his qualities; he is known as the

\* Alluding to the third eye in the centre of his forehead, and with which he reduced Kamū-dāvū to ashes.

smoker of intoxicating herbs (the drunkard);—at his conduct; he resides in cemeteries, and dwells with the bhōōtūs;—at his wisdom; amidst the assembled guests at his wedding he sat naked; rides on a bull, and is hooted at by the children in the streets as a fool;—at his learning; he does not know the names of his father and mother;—at his property, he owns a bull, a drum, and a tyger's skin;—at his ornaments; he is covered with snakes;—at his honour; at the time of marriage he was not able to obtain any thing richer than a tyger's skin for a garment, though he begged for something better. It is true, he has had two sons born, and on this account, I suppose, he is filled with pride. But such sons, in the three worlds, were never born before, and I hope will never be born again. Behold his eldest son Kartikū, he drinks intoxicating beverage like his father; he is full of rage if his food be delayed but a moment; what his father begs, he, with his six mouths, devours; the peacock that carries him devours the snakes with which his father clothes himself; his other son Gūnāshū has four arms, an elephant's head, and eats like an elephant; he is carried by a rat, which steals and eats the unshulled rice brought by Shivū. Thus the children and the father are equally forsaken of fortune. The companions of Shivū are either ghosts or bhōōtūs."

As soon as Shivū had mounted his bull to go a begging, Doorga



said to Jūya and Vijūya, "I will stay no longer here. He tells me to keep my hair clotted with dirt, and to cover my body with ashes. I will go to my father's house. Come along." The maids endeavoured to pacify her, and to shew her the danger of leaving her husband. After a number of expostulations, she was persuaded to assume the form of Ūnnū-pōḍina, by which means the wealth of the whole world flowed into her lap. She gave a splendid entertainment on mount Koilarū to all the gods, at the close of which Shivū arrived from a begging journey. Struck with astonishment at what he saw, he was wonderfully pleased, and ate for once till he was nearly surfeited. When he and Doorga were sitting together on the evening of this feast, he apologized to his wife for the unkind language he had used towards her, to prevent which in future he proposed that they should be united in one body. Doorga at first strongly objected, but was at length persuaded to consent, and Shivū and Doorga became one, the right side (white) being Shivū, and the left side (yellow) Doorga. In this form an image is annually worshipped in Bengal.

Other stories are told of Shivū's descending to earth in the form of a sūnyasē, for the preservation of some one in distress, or to perform religious austerities.

Shivū has a thousand names : among the rest are the following :  
 Shivū, or, the benefactor.—Mūhāshwārū, or, the great god.\*—  
 Eēshwārū, or, the glorious god.—Chūndrū-shākūrū, or, he on whose  
 forehead is seen a half moon.—Bhōōtāshū, or, he who is lord of the  
 bhōōtās.†—Mrirū, or, he who purifies.—Mrityoonjyū, or, he who  
 conquers death.—Krittivasa, or, he who wears a skin.—Oogīū, or  
 the furious.—Shrēē-kūntū, or, he whose throat is beautiful.‡—Kū-  
 palūbhrit, or, he whose alms' dish is a skull.§—Sinūrūhūrū, or, the  
 destroyer of Kamū-dāvū, the god of love.¶—Tripoorantūkū, or, he  
 who destroyed an ūsoorū named Tripoorū.—Gūngadhūrū, or, he who  
 caught the goddess Gūnga in his bunch of hair.●—Vrishūdhwūjū, or,

\* The pñadits give proofs from the āśastrs, in which Shivū is acknowledged to be the greatest of the gods, (Mūha-dāvū); yet every Hindoo contends that his own guardian deity is greatest.

† Bhōōtās are beings partly in human shape, though some of them have the faces of horses, others the faces of camels, others the faces of monkeys, &c. Some have the bodies of horses, and the faces of men. Some have one leg and some two. Some have only one ear, and others only one eye. Shivū is attended by a number of these bhōōtās, as Bacchus had a body of guards consisting of drunken satyrs, demous, nymphs, &c.

‡ After Shivū, to preserve the earth from destruction, had drank the poison which arose out of the sea, when the gods churned it to get the water of life, he fell into a swoon, and appeared to be at the point of death. All the gods were at their wits' end; and the ūsoorās were filled with triumph, under the expectation that one of the gods (even Shivū himself) was about to expire. The gods addressed Doorpa, as the only person who could save them. She came, took Shivū in her arms, and began repeating certain incantations to destroy the effects of the poison: Shivū revived. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Shivū, it left a blue mark on his throat; hence one of his names is Nēē-ś-kūntū, or the blue-throated.

§ This is Brāhma's s'ull. Shivū, in a quarrel cut off one of Brāhma's five heads, and made an alms' dish of it. Brāhma and other gods, in the character of mendicants, are represented with an earthen pot in the hand, in which they keep their food. This pot is called a kāmāndūloo.

¶ See vol. 2, pages 190 and 196.

● In Gūnga's descent from heaven, Shivū caught her in his bunch of hair [jāta].

he who rides on a bull,\*—Shōōlēē, or, he who wields the trident.†—  
 Si'hanoo, or, the everlasting.—Sūrvū, or, he who is every thing.—  
 Girēeshū, or, lord of the hills, or, he who dwells on the hills.—  
 Ūndhōkū-ripoo, or he who destroyed an ūsoorū named Ūndhū-  
 kū.—Sūnkūrshūnū, or he who destroys the world.—Tilōchūnū,  
 or the three-eyed.—Rāktūpū, or the drinker of blood.—Siddhūsā-  
 vitū, or the drinker of an intoxicating beverage called Sādhee.

The heaven of this god is situated on the mountain Kōlasū, and is  
 called Shivū-poorū. The following account of this heaven is taken  
 from the work called Krityū-tūttwū. It is ornamented with many kinds  
 of gems, and precious things, as mookta,<sup>1</sup> prūvalū,<sup>2</sup> swūrū,<sup>3</sup> rōōpa,<sup>4</sup>  
 &c. On the mountain reside gods, danūvūs,<sup>5</sup> gūndhūrūvūs,<sup>6</sup> ūpsū-  
 rās,<sup>7</sup> siddhūs,<sup>8</sup> charūnūs,<sup>9</sup> brūmhūrshēes,<sup>10</sup> dāvūrshēes,<sup>11</sup> māhūrshēes,<sup>12</sup>  
 and a number of moonees, as Sūnatūnū, Sūnūtloomarū, Sūnūndū,

\* Shivū, on the day of his marriage with Parvītēē, rode through Kam'rōōpū on a bull, naked; with the  
 bride on his knee. Among the Romans, Priapus was reckoned one of the nuptial gods, because in his filthy  
 lap the bride was accustomed to sit.

† Here Shivū appears with Neptune's sceptre, though I cannot find that he resembles the watery god in  
 any thing else.

1 Pearls. 2 Coral. 3 Gold. 4 Silver. 5 A particular kind of demure. 6 The  
 heavenly choicesters, 7 Dancers and Courtesans. 8 and 9 Gods who act as servants to some  
 of the other gods. 10 Sacred sages. 11 Divine sages. 12 Great sages.

Ūgūstyū, Ūngira, Poolūstyū, Poolāhū, Chitrū, Ūngirūsū, Goutūmū, Bhrigoo, Pūrashūrū, Bhūrūdwajū, Mrikūndū, Markūndāyū, Shoonūshāphū, Ūshtavūkrū, Dhoumyū, Valmēēkū, Vūshisht'hū, Doorvasa, &c. These persons constantly perform the worship of Shivū and Doorga, and the ūpsūrūs are continually employed in singing, dancing, &c. The flowers of every season are always in bloom here: among these flowers are, the yōōtēē,<sup>1</sup> jatēē,<sup>2</sup> mūllika,<sup>3</sup> malūtēē,<sup>4</sup> dōrū,<sup>5</sup> tūgūrū,<sup>6</sup> kūrūvēērū,<sup>7</sup> kūlharū,<sup>8</sup> kūrnikarū,<sup>9</sup> kāshūrū,<sup>10</sup> pūnnagū,<sup>11</sup> drōna,<sup>12</sup> gūndhūrajū,<sup>13</sup> shāphalika,<sup>14</sup> chūmpūkū,<sup>15</sup> bhōōmee-chūmpūkū,<sup>16</sup> nagūkāshūra,<sup>17</sup> kūnūkū-chūmpūka,<sup>18</sup> kanchūnū,<sup>19</sup> pioolee,<sup>20</sup> jhintēē,<sup>21</sup> nēēlū-jhintēē,<sup>22</sup> rūktū-jhintēē,<sup>23</sup> kūdūmbū,<sup>24</sup> rūjūnēēgūndū,<sup>25</sup> tūrūkū,<sup>26</sup> tūroolūta,<sup>27</sup> parijatū, &c.<sup>28</sup> The winds shoityū, sougūndū, and mandyū\* always blow on these flowers, and diffuse their fragrance all over the mountain. The shade produced by the parijatū tree is very cooling. This mountain also produces the following trees and fruits: shalū,<sup>1</sup> talū,<sup>2</sup> tūmalū,<sup>3</sup> hintalū,<sup>4</sup> khūrjōōrū,<sup>5</sup> amrū,<sup>6</sup> jūm-

1 <i>Jasminum auriculatum.</i>	2 <i>J. grandiflorum.</i>	3 <i>J. sambae.</i>	4 <i>Gærtnera racemosa.</i>
5 Unknown.	6 <i>Tabernaemontana coronaria.</i>	7 <i>Nerium odorum.</i>	8 <i>Nymphaea cahlara.</i>
9 <i>Pterospermum acerifolium.</i>	10 <i>Mimusops elengi.</i>	11 <i>Rottlera tinctoria.</i>	12 <i>Phlomis arylanica.</i>
13 <i>Gardenia florida.</i>	14 <i>Nyctanthes arbor tristis.</i>	15 <i>Michelia champaca.</i>	16 <i>Kempferia rotunda.</i>
17 <i>Mesua ferruga.</i>	18 <i>Pterospermum suberifolia.</i>	19 <i>Bauhinia (several species).</i>	20 <i>Linum trigynum.</i>
21 <i>Barleria cristata.</i>	22 <i>Barleria carulea.</i>	23 Red <i>Barleria.</i>	24 <i>Nauclea orientalis.</i>
25 The tuberosa.	26 <i>Æchynomen sesban.</i>	27 <i>Ipomea quamoclit.</i>	28 <i>Erythrina fulgens.</i>
29 robusta.	2 <i>Borassus flabelliformis.</i>	3 Unknown.	4 <i>Phoenix paludosa.</i>
4 <i>Mangifera indica.</i>			5 <i>Phoenix sylvestris.</i>

\* The Hindoos say the wind blows from forty-nine quarters: among these the above winds are said to be gentle, and accompanied with coolness and sweetness, and are therefore said to blow on Koilarū, Shivū's heaven.

vēerū,<sup>1</sup> goobakū,<sup>2</sup> pñūsū,<sup>3</sup> shrēephülū,<sup>4</sup> draksha,<sup>5</sup> ingoodēē,<sup>6</sup> vütū,<sup>7</sup> ūshwüt'ht'hū,<sup>8</sup> küpit'ht'hū,<sup>9</sup> &c. The following birds are constantly singing and repeating the names of Doorga and Shivū, viz. the kakū,<sup>1</sup> shookū,<sup>2</sup> paravñtū,<sup>3</sup> tittiree,<sup>4</sup> chütükū,<sup>5</sup> chasū,<sup>6</sup> bhasū,<sup>7</sup> kōkilū,<sup>8</sup> sarūsū,<sup>9</sup> datyōōhū,<sup>10</sup> chūkrūvakū,<sup>11</sup> &c. The waters of the heavenly Ganges (Mündakinēē) pass along in purling streams. The six seasons at once exist on this mountain, viz. bñsüntū (spring) grēeshmū (summer), bñrsha (rainy), shñrūt (sultry) shñshirū, (dewy) shñētū (cold). On a golden throne, adorned with jewels, sit Shivū and Doorga, holding conversation, in which Doorga asks questions of her husband.

1 The citron or lime tree.

2 Areca catechu.

3 Artocarpus integrifolia.

4 Egle marmalos.

5 The grape vine.

6 Unknown.

7 Ficus Indica.

8 Ficus religiosa.

9 Feronia elephantium.

1 The crow.

2 The parrot.

3 The pigeon.

4 The partridge.

5 The sparrow.

6 Coracias

Indica.

7 Unknown.

8 The Indian cuckow.

9 The Siberian crane.

10 The gallinule.

11 The

Muscovy duck.

*Brümha.*

AS has been already mentioned, Brümha, Vishnoo and Shivü derived their existence from the one Brümhü. The Hindoo pundits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one Brumhü.

After these beings were produced, Brümha began to create: first he formed the waters, then the earth, next, from his own mind, he caused a number of moonees and four females to be born: among the moonees was Kūshyūpū, the father of the gods, ūsoorūs, and men. From the womb of Ūditee were born the gods; from Ditee the ūsoorūs, from Kūdroo the serpents, and from Vinūta, Gūroorū, the thing, half man and half bird, upon which Vishnoo rides.

After creating these moonees, who were of course bramhūns, Brümha caused a kshūtriyū to spring from his arms, a voishyū from his thighs, and a shōōdrū from his feet.

In this order the whole creation arose, according to the pooranūs. The Hindoo shastrūs, however, contain a variety of different accounts on the subject of creation. I have thought it necessary to

give this brief statement, as it seems connected with the history of this god.

Brümha is called the grandfather (pita-mühü) of gods and men.\* His office is that of creator. He is not much regarded in the reigning superstition. No one adopts him as his guardian deity.

Brümha is represented as a man with four faces,† of a gold colour; dressed in white garments; riding on a goose. In one hand he holds a stick, and in the other a kümündüloo.

The bramhüns, in their morning and evening sündhya, repeat an incantation containing a description of this image; and at noon they perform to him a separate pōōja, or rather a single act of worship, offering to him a single flower, perhaps. In the hōmü, a burnt offering of ghee is presented to this god.

In the month Maghü, at the full moon, an earthen image of this god is worshipped, with that of Shrivü on his right hand, and of Vishnöö on his left. This pōōja lasts only one day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other pōōjas;

\* Jupiter was called the father and king of gods and men.

† This god had once five heads, but lost one of them in a quarrel with Shrivü. See page 89 of the preceding volume.

but most frequently the worship of Brümha is celebrated by young men of the baser sort, six or ten belonging to one village, who defray the expences by a subscription. Bloody sacrifices are never offered to Brümha.

Brümha, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. In page 197 of the preceding volume the reader will find an account of Brümha's being enflamed with lust towards Shivũ's wife Sütēē, on her wedding day, and in page 192 of the same volume is a story of Brümha's burning with lust towards his own daughter ! Shivũ put him to shame on this occasion, and from the perspiration which issued from his body 149,000 beings were produced !

Brümha, assuming the appearance of a religious mendicant, is said to have appeared many times on earth for different purposes. Stories to this effect are to be found in several shastrũs. One of these stories will be found in page 85 of the preceding volume.

The wife of Brümha is Savitrēē.

The heaven of this god is called Brümhülökũ, some account of which will be found in vol. 2, page 219.



This god has many names, among which are the following :

Brūmha, or, the greatest.\*

Atmūbhoo, or, the self-existent.

Pūrūmāst'hēē, or, the chief sacrificer.†

Pitamūhū, or, the grandfather.

Hirūnyūgūrbhū, or, the yellow-bellied.

Lōkāshū, or, the god of mankind, the creator.

Chūtooranūnū, or, the four-faced.

Dhata, or, the creator.

Ūbjūyōnee, or, he who is born from the water-lily.‡

Droohinū, or he who cannot bear the wicked.

Prūjapūtee, or, the lord of all creatures.

\* That is, Vishnoo and Shivū excepted, he is greatest of all.

† That is, as the first bramhūn he performed all the great sacrifices of the Hindoo law, To every sacrifice a bramhūn is necessary.

‡ One name of Brūmha is, that he is the self-existent, and some shastrūs say that he sprung from the one Brūmhū. Here he is said to be born from the water-lily-formed navel of Vishnoo.

*Indrŭ.*

**INDRŬ** is called the king of the gods, and is said to reign 100 years of the gods, when another person, by his merit, is raised to this eminence, from among the gods, the ŭsoorŭs, or men. The performance of one hundred ŭshwŭmādhŭ sacrifices\* raises a person to the rank of Indrŭ.

The name of the present Indrŭ is Bŭlee, the son of Kŭshyŭpŭ, the moonce, by his wife Ditee.

Bŭlee was once a king of the ŭsoorŭs, but by performing one hundred ŭshwŭmādhŭ sacrifices he obtained the situation of king of the gods. It was to destroy king Bŭlee that Vishnoo was incarnate as the dwarf bramhŭn.†

After Bŭlee had been driven to patŭlŭ by Vamŭnŭ, Ravŭnŭ conquered heaven and the earth, and at last resolved on the conquest

\* This is the sacrifice of a horse. The horse, on account of his usefulness in war, was sacrificed to Mars,

† See page 9 of this volume.

of patülŭ. In this place were the nagŭs and king Bŭlee. Ravŭnŭ descended into patülŭ, and came to the palace where he resided, and where Vishnoo, in times of danger, became the door-keeper. Going into the palace, he saw Bŭlee chained by the hands, feet, and neck. Bŭlee asked him if he had not seen Vishnoo at the door? Ravŭnŭ pretended to despise Vishnoo, and threatened to punish him. While he was thus pouring contempt on Vishnoo, the chains that bound Bŭlee, were in an instant rivetted on Ravŭnŭ, and Bŭlee rose up and laughed at his prisoner, ordering the servants to throw him out of doors, where he was fed with the leavings of the maid-servants for twelve months, when Brŭmha interfered and restored him to liberty.

Indrŭ is represented as a white man, sitting on an elephant called Oiravŭtŭ, with a thunderbolt in his right hand, and a bow in his left. He has 1000 eyes.

The worship of Indrŭ is celebrated annually, on the 14th lunar day of the month Bhadrŭ, in the day-time. The usual ceremonies of dhyanŭ, jŭpŭ, &c. are performed, accompanied with singing, music, dancing, &c. These ceremonies are regulated by a work called Ŭnŭntŭ Vrŭtŭ. This work contains an account of the persons who have performed the worship of Indrŭ; why they performed it, and the infinite benefits they obtained. This worship lasts one day, after which the image is thrown into the river.

This annual ceremony is performed by any Hindoo who chooses ; but in Bengal the greater number who perform it are women. The women do not perform the ceremonies with their own hands, but they are done in their names by officiating bramhūns. Much feasting takes place at this festival, which is universally celebrated all over Bengal.

It is considered as necessary that each worshipper should perform this vr̥tū once a year for fourteen years. Each worshipper, during the day of worship, wears a few blades of dōōrva grass tied with a string round the right arm, if a man, and round the left, if a woman. Some persons wear it for a month after the pōōja is over. The string must have in it fourteen knots. The worshipper also presents to the image fourteen kinds of fruits, fourteen cakes, &c.

This worship is performed for the purpose of procuring from the god riches, or a house, or a son, or pleasure, and after death a residence in Indrū's heaven. Some persons, knowing that if they get to Indrū's heaven they must come back, sooner or later, to earth, petition the god that they may obtain Vishnōo's heaven.

A few Hindoos worship Indrū on the 11th of the moon in Bhadrū. On this day the ceremonies are performed before a pan of water, or the shalgramū, his representative. There is nothing different in this worship from the common pōōjas.

Indrū is supposed to preside over the elements, so that in times of drought, &c. he is prayed to, as the giver of rain, &c.

Indrū is one of the ten guardian deities of the earth, and is said to preside in the east. To render the worship of any other god acceptable, it is first necessary that the worship of the ten guardian deities of the earth be performed, viz. Indrū, Ūgnee, Yūmū, Noiritū, Vūroonū, Pūvūnū, Ēēshū, Ūnūntū, and Brūmha; also of the five gods, viz. Sōōryū, Gūnāshū, Shivū, Doorga, and Vishnū; and of the nine grūhūs, viz. Rūvee, Sōmū, Mūngūlū, Boodhū, Vrihūspūtec, Shookrū, Shūnee, Rahoo, and Kātoo. In consequence of this law, a short worship is paid to Indrū at the commencement of every regular pōōja, or public worship.

The pooranūs and other shastrūs contain a number of stories respecting this king of the gods, who is represented as particularly jealous lest any persons should, by the performance of religious austerities, outdo him in religious merit, and thus deprive him of his situation. To prevent these religious devotees from arriving at such a pitch of merit, he generally sends a captivating female from his own heavenly house of ill-fame, to draw away the mind of the devotee, and thus throw him down from the ladder of religious merit, and send him back again to a life of gratification among the delusive forms of earth. Several stories of this kind will be found in the notes of this work.

But the action which entails the greatest infamy on the character of this god is that of his amour with the wife of his spiritual guide Goutūmū. This story is related in the Ramayānū, and is as follows :

“After receiving the highest honours from Prīmūtee, the two descendants of Rūghoo, having passed the night there, went towards Mit'hila. When the sages beheld at a distance the beautiful city of Jūnūkū, they joyfully exclaimed ‘Excellent ! excellent !’ Raghūva, seeing a hermitage in a grove of Mit'hila, asked the chief of sages, ‘What solitary wilderness is this, O divine one ? I desire to hear whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages.’ Vishwamitru hearing these words, in pleasing accents, thus answered the lotos-eyed Rama, “Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by the great one in his wrath. This was the sacred hermitage of the great Goutūmū, adorned with trees, flowers and fruits. For many thousand years, O son of Rūghoo, did the sage remain here with Ūhūlya, performing sacred austerities. One day, O Ramū, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage,\* thus addressed Ūhūlya, ‘The menstrual sea-

\* That is, the habit of Goutūmū. It is said of Jupiter, that he defiled Alcmena, the wife of Amphytrion, in her husband's absence, in the likeness of Amphytrion himself.

son deserves regard,\* O thou of slender waist ! I cannot repress my desires, \* \* \* \* \*

This depraved one, O afflicter of enemies, knowing Shūkrū,† in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him, ‘O chief of gods, thou hast accomplished thy design, speedily depart unobserved. O sovereign of the gods, effectually preserve thyself and me from Goutūmū.’ Indrū smiling, replied to Ūhūlya, ‘O beautiful one, I am fully pleased ; I will depart ; forgive my transgression.’ After this, he, O Ramū, with much caution, left the hermitage, dreading the wrath of Goutūmū. At that instant he saw Goutūmū enter resplendant with energy, and invincible even to the gods, through the power of sacred austerities ;‡ wet with the waters of the sacred tērt’hū,§ as the fire moistened with ghce,|| he saw him coming to the hermitage, laden with sacrificial wood, and the sacred kooshū. Perceiving him,

\* “According to the shastrū, sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule on the first of these days is equal to that of a criminal connection with a female chāṇḍalū, on the second day equal to that of connection with a washerwoman, and on the third to that of connection with a female shōḍrū.”

† A name of Indrū, signifying strength.  
as to raise a person higher than the gods themselves.

‡ The Hindoos believe that the merit of works is such

§ “Tērt’hū are certain places esteemed peculiarly sacred by the Hindoos.” Bathing in these places is reckoned highly meritorious.

|| That is the fire of the hōmū.

Shākrū was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: 'O profligate wretch, assuming my form thou hast perpetrated this crime: therefore become an eunuch.' At the word of the magnanimous and angry Goutūmū, \* \* \* \* \*. Rendered an eunuch by the anger of the devout sage, he, full of agonizing pain, was overcome with sorrow.\* The great sage, having cursed him, next pronounced a curse upon his own wife: 'Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Ramū, the son of Dūshūrū'hū, shall enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch! entertained him without selfish views, thou, filled with joy, shalt again approach me without fear.' Having thus addressed this wicked woman, the illustrious Goutūmū, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himūrūt, frequented by the siddhūs and charūnūs.†

\* Other accounts say, that Goutūmū imprinted a thousand female marks upon him as proofs of his crime, and that Indrū was so ashamed, that he petitioned Goutūmū to deliver him somehow from his disgrace. The moonet, therefore, changed these marks into eyes, and Indrū became the thousand-eyed god.

† Carey and Marshman's translation of the Rāmāyṇū, vol. 1, page 433.



Indrū was also guilty of stealing a horse consecrated by king Sūgūrū, who was about to slay this horse, and perform, for the hundredth time, the ūshwūmādhū sacrifice. This story will be found in the succeeding account of the goddess Gūnga.

Māgūnadū, the son of Ravūnū, the rakshūsū, once overcame Indrū in war, and tied him to his horse's feet. On condition of releasing the king of the gods, Brūmha conferred on Māgūnadū the name of the conqueror of Indrū (Indrūjitū).\* His name was Māgūnadū because he always fought behind a cloud-(māgū), and this enabled him to overcome Indrū, who, in the engagement, was not able to see him, though he had a thousand eyes.

The wife of Indrū is named Shūchēē, the daughter of Poolōmū, a danūvū.

The heaven of this god is called Ūmūravūtēē.

The following are some of the names of this god: Indrū, or, the glorious.—Mūrootwan, or, he who is surrounded by the gods.—Pakūshasūnū, or, he who governs the gods with justice.—Pooroo-hōōtū, or, he who was called to a sacrifice performed by king Pooroo.—Poorūnduiū, or, he who destroys the dwellings of his enemies.—

(\* See note in vol. ii, page 106.

**Jishnoo, or, the conqueror.\*—Shūkrū, or, he who is equal to every thing.—Shūtūmūnyoo, or, he who performed a hundred sacrifices.—Divūspūtee, or, the god of the heavens.—Gōtrubhid, or, he who cut the wings of the mountains.†—Būjrēē, or, he who wields the thunder-bolt.‡—Vritrūha, or, he who destroyed the ūsoorū Vritrū.—Vrishū, or, the holy.—Soorūpūtēē, or, the king of the gods.—Bālaratēē, or, the destroyer of Būlū, an ūsoorū.—Hūribhūyū, or he who is drawn by yellow horses.—Nūmoochisoodūnū, or, the destroyer of Nūmoochee, an ūsoorū.—Sūnkrūndūnū, or, he who causes his enemies' wives to weep.—Toorashat, or, he who is swift.—Māghūvahūnū, or, he who rides on the clouds.—Sūhūsrakshū, or, he who has a thousand eyes.§**

\* To shew how unworthy Indrū is of being called The Conqueror, I insert the following story from the Mūhabharatū: It is related in the first volume of this work, that Kūshyāptū, the moonee, once performed a great sacrifice, to which all the gods were invited. Indrū, on his way to the feast, saw 60,000 dwarf bramhūns trying in vain to cross a cow's footstep which was filled with water. He laughed at these pigmies, at which they were so incensed, that they resolved to make a new Indrū, who should conquer him, and take away his kingdom. Indrū was so frightened at these 60,000 pigmies, who could not get over a cow's footstep, that he entreated Brūmha to interfere, who saved him from their wrath, and continued him on his throne.

† It is said, that formerly the mountains had wings, and that they flew into all parts of the earth, and crushed to atoms towns, cities, &c. To prevent this, Indrū cut off their wings.

‡ One of Jupiter's names was Fulminator, because of his hurling thunder.

§ Mr. Wilkins considers Indrū, with his thousand eyes, as a deification of the heavens.

*“The five gods.”*

THERE are five gods in the Hindoo Mythology, viz. Sōōryū, Gūnāshū, Doorga, Shivū, and Vishnoo, who are distinguished in the tūntrū shastrūs by the name of “the five gods.” Three of these, viz. Doorga, Shivū, and Vishnoo are evidently the principal Hindoo gods: \* respecting Sōōryū the pūndits say, that he is to be esteemed one of the greatest of the gods, because in glory he resembles the one Brūmhū, who is called tājōmūyū, or the glorious. In the vādūs Sōōryū is much honoured. The celebrated incantation called the gūyūtrē, and many of the forms of meditation, prayer, praise, &c. used in the daily ceremonies of the bramhūns are addressed to Sōōryū. Respecting Gūnāshū the vādantū shastrū has laid it down, that he is the fullness of the one Brūmhū; but I have not found any other proofs why Gūnāshū is elevated above the other gods.

The names of these five gods alone, under one form or another, are received by all the Hindoos from their spiritual teachers, and these gods are adopted by them as their guardian deities. He who adopts the name of Sōōryū is called a Sourū; of Gūnāshū, a Ganūpūtyū; of Doorga, a Shaktū; of Shivū, a Shoivū; and of Vish-

\* Almost all the female divinities, in any way celebrated among the Hindoos, are separate forms of Doorga. Ramū, Krishnū, Gōpalū, Jūgūnnathū, &c. are forms of Vishnoo; and Hānoomanū, Pūnchajūnū, Hīrū, Roodrū, &c. are different forms of Shivū.

noo, a Voishnūvū. All the sects of the Hindoos fall into one or the other of these classes, and the names of these gods are repeated by their disciples as a means of salvation; that is, a Sourū repeats the name of Sōōryū, &c.

Almost all the chief forms of the Hindoo worship also are in the names of these gods, or of gods springing out of them.

I have already given accounts of Shivū and Vishnoo; and I shall now add others of Sōōryū and Gūnāshū. The account of Doorga will be given at the commencement of the female deities.

*Sōoryū.\**

THIS god is said to be the son of Kūshyūpū by his wife Ūditee the progenitors of gods and men.

He is represented as a dark red man, with three eyes, and four arms ; in two hands he holds the water-lily ; with another he is giving a blessing, and with the other forbidding fear ; in the hair on the crown of his head is placed a jewel ; he sits on a red water-lily, and from his body issue rays of glory.

In the daily pōōja of the bramhūns, this god is worshipped, when flowers, water, &c. are offered to him, accompanied with mūntrūs.

On a Sunday, at the rising of the sun, in any month, but especially in the month Maghū, a number of persons, mostly women, perform the worship of Sōōryū. After bathing, putting on clean clothes, &c. and sitting with their faces to the east, they clean a square space before the door, and place on it a pan of water, which they daub with red paint, and under this pan they put unhusked rice, and upon it the small branches of the mango tree, and upon these some plantains, an umbrella, &c. Around the pan they put a garland of flowers. The pōōja next succeeds, which includes jūpū, dhyanū,

offerings, &c. While the officiating priest is repeating the praise of the god, the females in whose names the pōōja is performed, walk round the pan of water seven times with a pan of fire on their heads, in which has been thrown a quantity of Indian pitch. After taking the pan of coals from their heads, the women make salutation to the rising sun, and covering the different offerings, &c. with a cloth, lest the birds or children should injure them, they keep walking in groups up and down the town, and go from house to house—as they are not allowed to sit down till the setting sun. This is a rule of the shastrū. A little before sun-set, after washing the mouth, hands and feet, they repeat the worship performed in the morning, sitting with their faces westward. After presenting dūkshinū to the officiating bramhūn, when it is become so dark that they cannot see the hair on their bodies, they retire to their houses, and rest themselves.

These women generally make a vow to Sōōryū to perform this pōōja, on condition that he give—to one, a son, to another, riches, to another, health, &c. Some perform the pōōja after bearing a son, and others, in the hope that they shall have one. This worship is sometimes done by one woman; at others, by five or six, or more.

A pōōja is sometimes offered to Sōōryū and the other grūhūs,\* when a person is sick, in order to procure health. This is called

\*The seven planets and the ascending and descending nodes.

the sacrifice paid to the nine gr̥h̥s. Offerings of flowers, rice, water, &c. are made, separately, to each of these planets, as well as the performance of the h̥m̥ sacrifice.

It is said, that about 200 or 300 years ago, a p̥ndit named M̥yōr̥-bh̥tt̥, in order to obtain a cure of the leprosy, began to write one hundred S̥ngskrit̥ verses in praise of S̥ōry̥. By the time he had finished the last verse he was restored to health. This man has published a work of 100 verses called S̥ōry̥-sh̥t̥k̥, at the end of which he has given this account of his cure.

Sometimes a sick person procures a bramh̥n to rehearse for him a number of forms of praise, (st̥v̥), addressed to S̥ōry̥, offering, at the same time, rice, water and y̥va\* flowers. If the person be very ill, and can afford to pay them, he employs two or three bramh̥ns, who repeat as many as a thousand forms of praise to S̥ōry̥. This ceremony must be performed standing in the sun; if a thousand forms be rehearsed, more than a day is required for the business. The origin of this method of obtaining relief from sickness is ascribed to Shamv̥, the son of Krishn̥, one of the most beautiful youths in the three worlds, who was informed, in a dream, that if he would repeat, twice a day, the twenty-one names of S̥ōry̥, then revealed to him, he would be cured.

The persons who receive the name of S̥ōry̥ in their ears, and

\* Hibiscus rosa Sinensis.

adopt this god as their guardian deity, are called Sourūs. These persons never eat till they have worshipped the sun, and on those days when the sun is entirely covered with clouds they fast. On a Sunday many Sourūs perform, in a more particular manner, the worship of Sōōryū, and some of them fast every Sunday.

The Ramayññ contains the following story respecting Sōōryū, Hūnoomanū, &c. When the arrow of Ravññ had pierced the body of Lūkshmññ,\* Ramū and all his friends were terribly alarmed for the life of Lūkshmññ; the physicians tried all their efforts in vain. At last one physician declared that if four kinds of leaves could be brought from the mountain Gūndhūmadhññ, and applied before morning, Lūkshmññ might be restored to health. The god who had given this arrow to Ravññ had declared, that whoever was wounded with it in the night should not recover if a cure were not obtained before day-light. It was night when Lūkshmññ was wounded. Hūnoomanū engaged to bring the leaves before morning. He first leaped into the air, and then sprung to the mountain in an instant; but searched in vain for the medicinal leaves. While in his search, Ravññ, who had heard what was going forward, sent Sōōryū to arise on the mountain at twelve o'clock at night. Hūnoomanū, in a rage, leaped up and seized Sōōryū's chariot wheels, and, clapping the blazing god under his arm, to make short of his business, put the mountain on his head, and carried it to the camp of Ramū, where

\* See table of contents of the Ramayññ, vol. 2, page 110.



they obtained the plants, applied the leaves, and restored Lōksh-mūnū, when Hūnoomanū let Sōōryū go about his business.

Sōōryū has two wives, Sūvūrna and Chaya. Sūvūrna is the daughter of Vishwūkūrmū, who gave her in marriage to Sōōryū. Not being able to bear the power of his rays, she made an image of herself; and, by the power of religious merit, gave it a soul, called it Chaya, and left it with Sōōryū to wait upon and serve him. Sūvūrna then returned to her father's house, after placing her son Yūmū also with his father Sōōryū.

Vishwūkūrmū reproved his daughter for leaving her husband, and refused to permit her to stay with him; but promised her, if she would return, that he would diminish the glory of Sōōryū's rays. Sūvūrna resolved not to return, and, assuming the form of a mare, fled into the forest of Dūndūkū.

Chaya and Yūmū, whom Sūvūrna had left with Sōōryū, could not agree, but were constantly quarrelling. One day Yūmū beat Chaya, when she cursed him, so that he has ever since had a swelled leg. Yūmū, weeping, went to his father Sōōryū, shewed him his leg, and related what had happened. Sōōryū, reflecting, began to think that this woman could never be Sūvūrna, for no mother ever cursed her own son, and if she did, the curse would not take effect. He then discovered that this woman was not Sūvūrna; and he immediately

proceeded to the house of Vishwākṛmā, Śūvṛna's father, to seek her. Vishwākṛmā received his son-in-law with great respect, and gave him a seat consisting of different sharp weapons, upon which as soon as he had sat down, he became divided into twelve round parts. Sōōryū was alarmed, and asked his father-in-law the meaning of this. The latter said, that his daughter was not able to bear the glory of his rays, and that therefore he had done this for the accommodation of his daughter. Sōōryū next enquired for his wife; the father said he had sent her back to him immediately on her arrival, but where she was gone, he could not say. The god now, by the power of dhyānū,\* perceived that Śūvṛna had become a mare, and was gone into the wilderness. He immediately became a horse  
 • • • • • [Here the story is too obscene for insertion.] Sōōryū and Śūvṛna then assumed their proper forms, and to their two children gave the names of Ūshwinā and Koomarū.†

Sōōryū and Śūvṛna then returned to their home, when the former asked his wife who this woman (Chaya) was? She gave him her history, and presented her to him as an additional wife, and from that time Chaya became Sōōryū's second wife.

\* When the old Hindoo ascetics wanted to ascertain a fact of which they were ignorant, they performed what is called dhyānū, viz. they shut their eyes, and began to meditate, when the fact became known to them.

† That is, the sons of a mare. These persons are now physicians to the gods.

There are no temples dedicated to this god in Bengal. His heaven is called Sōōryū-lōkū. A race of Hindoo kings, called the descendants of this god, once reigned in India. Ikshwakoo was the son of Sōōryū, and Ramū the sixty-sixth descendant.

The principal names of this god are: Shōōrū, or, he who dries up the earth.—Sōōryū<sup>2</sup>, or, he who travels, or, he who sends men to their work.—Dwadūshatma<sup>3</sup>, or, he who assumes twelve forms.\*—Divākūrū<sup>4</sup>, or, the maker of the day.—Bhaskūrū<sup>5</sup>, or the creator of the light.—Vivūswan, or he who fills the earth with his rays.—Sūptāshwū, or he who has seven horses in his chariot.—Vikūrttūnū, or, he who was made round by Vishwūkūrmū, in his father.†—Urkū, or, the maker of heat.—Mihirū<sup>10</sup>, or he who wets the earth.‡—Pōōsha<sup>11</sup>, or, he who cherishes all.—Dyoomūnee<sup>12</sup>, or, he who sparkles in the sky.—Tūrūnee<sup>13</sup>, or, the saviour.—Mitrū<sup>14</sup>, or, the friend of the water-lily.¶—Grūhūpūtee<sup>15</sup>, or the lord of the stars.—Sūkhū-rangshoo, or, the thousand-rayed.—Rāvee<sup>16</sup>, or, he who is to be praised.§

\* According to his progress through the twelve signs.

† To diminish his rays, say the pāndits, in order that the daughter of Vishwūkūrmū, whom he had been given in marriage might be able to bear his brightness.

‡ The pāndits say, that the sun draws up the waters from the earth, and then lets them fall in showers upon the earth again. Others say, that one cause of the existence of the sun is to give rain.

¶ At the rising of the sun this flower expands itself, and shuts up its leaves when the god of day retires.

§ Rāvee is one of the planets. Hence Rāvee-varū (Sunday).

*Gūnāshū.*

**THIS** god is represented in the form of a fat, short man, with a long belly, and an elephant's head;\* four hands; holding in one a shell, in another a chūkrū, in another a club, and in the fourth a water-lily. He sits upon a rat.

In an elephant's head are two projecting teeth, but in Gūnāshū's only one, the other having been torn out by Vishnoo, when, in the form of Pūrūsooramū, he wished to go to see Shivū. Gūnāshū, who stood as door-keeper, denied him entrance, upon which a battle commenced, and Pūrūsooramū beat him, and tore out one of his teeth.

The work called Gūnāshū-kalūnhū contains a most indecent story respecting the birth of this god, very much like that in the succeeding account of the birth of Kartikāyū, from the Ramayūnū.

\* Sir W. Jones calls Gūnāshū the god of wisdom, and refers, as a proof of it, to his having an elephant's head. I cannot find, however, that this god is considered by any of the Hindoos as properly the god of wisdom, though he is said to give knowledge to those who worship him to obtain it. This, however, is what other gods also are said to do. The Hindoos, in general, I believe, consider the elephant as a stupid animal, and it is considered as a biting reproof to be called as stupid as an elephant. This opinion is founded upon different verses scattered up and down in their shastrās.

Shivū and Doorga slept 1000 years together\* without any fruit, and were at last interrupted by the assembled gods (33,000,000), alarmed lest the being, the fruit of this connection, should be so powerful as to destroy the whole world. For this interruption Doorga inflicted this curse upon them, that they should never in future have children; and since that time the gods have been childless. At another time, this pair were interrupted in their connubial pleasures by Vishnoo, in the form of a bramhūn, when the seed of Shivū falling on the ground, entered into this bramhūn, and thus was born Gūnāshū.

When it was known that Doorga had obtained a son, all the gods went to see the child. Among the rest was Shūnee.† Shūnee knew that if he looked upon the child it would be reduced to ashes;‡ therefore he held down his head. Doorga took it as an insult that he should hang down his head, and refuse to look at her child. He, however, at first did not mind her reproof; but being at

\* Do the Hindoo writers give these as allegories, or are we to consider these men as sitting down in a house of ill-fame, and writing all the abominations that are done there? If these stories of the births of Gūnāshū and Kartikāyū have any second meaning, I should think they must be representations of the energy of the all-creating power.

† Saturn.

‡ This property is ascribed to Shūnee, to point out, no doubt, the supposed baneful influence of this planet. It is reported of the god Saturn, that he eat all his male children. The Ramayānū contains a story respecting Dūshārūt'hū and Shūnee, in which it is said, that Dūshārūt'hū was once angry with Shūnee for preventing rain from falling in his kingdom. He ascended his chariot to make war with Shūnee, when the god, by a single glance of his eyes, set the king's chariot on fire, when poor Dūshārūt'hū came tumbling head-over-heels from the skies.

last irritated, he looked upon the child, and its head was instantly consumed.\* When the goddess saw her child, she was overwhelmed with grief, and wanted to destroy Shūnee, but Brūmha interfered, and prevented her, telling Shūnee to go out and bring the head of the first animal he should see lying with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Gūnāshū, and thus Gūnāshū assumed the shape he at present wears.

Doorga was but little soothed when she saw her son with an elephant's head. To pacify her, Brūmha said, that amongst the worship of all the gods that of Gūnāshū should forever bear the preference. Wherefore, in the beginning of every pōōja, worship is constantly paid to Gūnāshū.† Not only is Gūnāshū thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, "Oh! thou work-perfecting Gūnāshū, grant me success in my journey. Gūnāshū! Gūnāshū! Gūnāshū!" At the head of every letter, a salutation is made to Gūnāshū.‡ When a person be-

\* The cause of this misfortune is said to be this: Doorga had laid her child to sleep with its head to the north, which is forbidden by the shastrū. In the Anhikū-tūtwū it is said, that if a person sleep with his head to the east, he will be rich; if to the south, he will have long life; if to the north, he will die; and if to the west, he will have misfortunes. When on a journey, however, a person may sleep with his head to the west.

† In all sacrifices among the Romans prayers were first offered to Janus.

‡ Gūnāshū is famed as writing in a beautiful manner: so that when a person writes a fine hand people say, "Ah! he writes like Gūnāshū." This god is said to have first written the Mūbabharūtū from the mouth of Vyasū-dāvū.

gins to read a book he salutes Gūnāshū. In the daily ceremonies of all the Hindoos also this god is worshipped.

Another name of Gūnāshū is Hūridra-Gūnāshū. This name seems to have arisen out of the following story :

Doorga was one day cleaning her body.\* Wiping off the turmeric, &c. with oil, she formed a kind of cake in her fingers. This she rolled together, and with it tried to make the image of a child. Having done so, she was much pleased with it, and began to think, that she would infuse life into it. She did so, and this child became Hūridra-Gūnāshū.†

This image of Hūridra-Gūnāshū is that of a yellow-coloured man, with the face of an elephant; four arms; yellow garments; in one hand the instrument pashū; in another the spike which the elephant-driver uses; in another a round sweetmeat, and in another a stick.

There are no festivals for the celebration of the worship of this god, nor any temples dedicated to him in Bengal. However, many persons receive his name as their guardian deity from their spiritual teachers; repeat this name constantly; perform his daily

\* The Hindoos have a custom of cleaning their bodies by rubbing them all over with turmeric, &c. Taking oil in their hands, they wipe it off again, and it falls as a paste all around them.

† It is said of Prometheus, that he stole fire from heaven to animate the man he had made.

worship, and at other times the hōmū, or burnt-offering, in his name.

At the full moon in the month Maghū, some persons make or buy a clay image, and perform the worship of Gūnāshū, when the officiating bramhūn performs dhyanū, jūpū, reads mūntrūs, and makes the offerings, &c. as in other common pōōjas. There is no public annual pōōja to Gūnāshū. It is done, optionally, at any time of the year, at the full moon, when several persons subscribe, and defray the expence of this worship.

Stone images of this god are worshipped daily at Benares in the temples by the sides of the Ganges. I cannot find that there are any temples dedicated to Gūnāshū in Bengal. Some persons paint the image of Gūnāshū at the outside of their houses over the door. Some take the name of Gūnāshū as their chosen protector, or istū dāvta. Those who receive this name are called Ganūpūtyūs.

Many persons keep a small metal image of Gūnāshū in their houses, and place it by the side of the shalgramū, and worship it daily.

The worship of Gūnāshū is also performed, at considerable length, at the commencement of a wedding, and also when the bride is presented to the bridegroom.



The worship of Gūnāshū is generally performed to obtain preservation from danger.

The principal names of Gūnāshū are: Gūnāshū, or, the lord of the gūñū dāvtas.\*—Dwoimatoorū, or, the two-mothered.†—Ākūdūntū, or, the one-toothed.—Hārūmbū, or, he who resides near to Shivū.—Lūmbōdūrū, or, the long bellied.—Gūjanūnū, or, the elephant-faced.

\* That is, the companions of Shivū.

† One of Gūnāshū's mother's was Doorga, and the other a female elephant.

*Kartikāyū.*

THIS is the god of war, and commander in chief to the gods. The enemies of the gods are the ũsoorũ and the rakshũsũs, who may be compared to the titans and giants of the Greeks.

This god is represented sometimes with one and sometimes with six faces; of a yellow colour; riding on a peacock;\* holdin g in his right hand an arrow, and in his left a bow.

The reason of the birth of Kartikāyũ is thus told in a work called Koomarũsũmbhũvũ.† An ũsoorũ named Tarũkũ performed tũpũsya to Brũmha till he got a blessing from him, that no one should be able to overcome him. Having obtained this blessing, he became a dreadful oppressor, neither minding bramhũns nor gods. He ordered the sun to shine only so far as was necessary to cause the water-lily to blossom. He ordered the moon to shine continually. He sent Yũmũ to cut grass for horses, and commanded Pũvũnũ to prevent the wind from blowing any stronger than the puff of a fan; and in this manner he ruled over all the gods. At length Indrũ called a council of the gods, and asked them what was to be done. All the gods referred the case to Brũmha. Brũmha said, he was unable

\* Juno's chariot was drawn by peacocks.

† One of the Kavyũ shastrũs.

to help them, as he could not change the blessing he had given ; but that Kartikāyū would be born from Shivū, and destroy the ūsoorū.

The gods being again assembled, consulted what they could do, for Shivū was unmarried. This god besides was performing tūpūsa, and they could not tell who could divert his mind from these austerities. At length Kūndūrpū\* was mentioned. He was called, and all the gods began to flatter him in such a manner that he was filled with pride, and declared he could do every thing ; he could unsettle the minds of all, even the mind of the great god Shivū himself. 'That, says Indrū, is the very thing we want you to do.' At this he hung down his head, and began to despair.' At last, however, he resumed courage, and declared, that as he had promised, he must do it. He went to his wife Rūtēē and consulted her. She reproved him, and asked him how he could promise such a thing. They set off, however, viz. Kūndūrpū, Rūtēē, and Vūsüntū,† to the mountain Himalūyū, where Shivū was. They found the god sitting under the roodrakshū‡ tree, performing tūpūsa. Kūndūrpū had in his hand a bow and arrow of flowers.

Previous to this, Himalūyū§ had been to Shivū, and told him, that as he had nobody with him, Doorga, his daughter, should attend, and

\* The god of love.

† The spring. The Hindoo poets always unite love and spring together.

‡ From the wood of this tree necklaces are made, the wearing of which is a great act of holiness among the Hindoos.

§ The mountain of this name personified.

serve him, that thus he might uninterruptedly go on with his religious austerities. Shivü accepted of this offer. One day, after the arrival of Kündörpü and his party, Doorga, with her two companions Jüya and Vijüya, carried some flowers and a necklace to present to Shivü. In the moment of opening his eyes from his meditation, (töpüsyä) to receive the offering, Kündörpü let fly his arrow, and Shivü was smitten with love. Shivü awaking as from a dream, asked who had broken his töpüsyä? Who could do this? Looking towards the south, he perceived Kündörpü, and was filled with wrath; when from the third eye in the center of his forehead fire proceeded, and burnt Kündörpü up.\* Shivü in anger left this place, and went into the wilderness again, and Ooma † (Doorga) went home sorrowful, thinking she should not be married to Shivü. At last she resolved to perform töpüsyä to Shivü. She did so, and, after some time, Shivü, assuming the form of a bramhün, appeared to her, and asked her why she performed töpüsyä? She said, that she might get Shivü for her husband. The stranger said, but why marry Shivü? He has three eyes, wanders about naked, lives by begging, and is a poor des-

\* Through the blessing of Shivü to Rätöö, Kündörpü was afterwards born in the family of Krishnöö, and took the name of Kamdävü, after which Rätöö (now called Mayavütöö) was again married to him.

† A name of Doorga. When this goddess, says a kavyü shastrü, told her mother that she would perform austerities to obtain Shivü, her mother, alarmed, exclaimed, "Ooma, or, Oh! mother! how can you think, with your tender body, of going to perform religious austerities? Stay and perform religious services in the house, and you will obtain the god you desire. How can your tender form bear these severe penances. The flower bears the weight of the bee, but if a bird pitch upon it, it breaks directly."

titute wretch. She said she did not care for all this. To marry Shivū was her desire, and they who contradicted her in this should not see her face. Hearing this, Shivū made himself known, promised her marriage; and in a short time the ceremony took place.

The account of the birth of Kartikāyū, as the fruit of this marriage, though inserted in the Māhabharatū, is so gross, that though I could wish the public to become acquainted with the shocking tendency of the peoranās, I am obliged to suppress it. Another fishy story respecting the manner of the birth of Kartikāyū is given in the first part of the Ramayānū, which I have suppressed also for the same reason.

The following reason is given in the Māhabharatū for Kartikāyū's having six heads: This god, on a certain occasion, went to a pool, where he saw six females, moonē's wives, bathing, when one of them came up to him and gave him a kiss.\* The others refusing to kiss the same lips that their sister had kissed, Kartikāyū assumed five other heads, and from each mouth gave the other five a kiss a-piece.

\* She did this, calling him her son, which prevents such familiarities from being disgraceful; as, calling the wife of another mother, prevents all suspicion of an evil design.

## OF THE HINDOOS.

On a certain occasion Shivū went to see Brūmha, and while there was so struck with the sight of Brūmha's daughter Sharūda, and with the fragrance of her body, which extended for eight miles round, that he solicited her hand for one of his sons, Kartikāyū or Gūnāshū. This girl was of a yellow colour; had a nose like the flower of the sesamum; her legs were taper like the plantain tree; her eyes large like the principal leaf of the lotos flower; her eye-brows extended to her ears; her lips were red like the young leaves of the mango tree; her face was like the full moon; her voice like the sound of the cuckow; her arms reached down as low as her knees; her throat was like that of a pigeon; her loins narrow like those of a lion; her hair hung in curls down to her feet; her teeth were like the seeds of the pomegranate; and her gait like that of a drunken elephant or a geose.\* After conversing on various subjects, Shivū took leave, and brought home with him the charming daughter of Brūmha, and consulted with Doorga, to which son the girl should be united in marriage, as he feared provoking a quarrel betwixt the two brothers. Doorga advised that she should be given to the person who was the wisest, and who could in the least time travel through the three worlds. Both the boys accepted of these conditions, and departed to fulfil them; Kartikāyū on his peacock, and the fat Gūnāshū on his rat. The latter, knowing he should be distanced if he actually travelled

\* This is a description of a Hindoo perfect beauty.

through the three worlds, adopted this expedient: he went to Vishnoo, and circumambulated his body seven times; and, as Vishnoo is the representative of the universe, he knew that Shivū, his father, durst not deny that this act was equal to that of traversing the three worlds. Kartikāyū first descended into patalū, and there destroyed an ūsoorū named Krounchū. In this battle he was delayed some time, and, after a long absence, he returned, but not before Gūnāshū had been married to Sharūda. Full of wrath, he meditated vengeance, till Vishnoo, Brūmha, and his father Shivū softened him, when he perceived that he had lost the beauty by his own fault, and because Gūnāshū was wiser than himself.

The Vrihūd-markēndāyū pooranū contains an account of Kartikāyū, from which the following is extracted:

The god Kartikāyū is of a yellow colour; has six heads; eighteen eyes; a nose like a sparrow's beak; lips like the gilded rays of the morning sun; curled hair; the back of his neck thick; his eyes like the lotus flower; his eye-brows like a bow, &c. Brūmha gave him an undecayable coat of mail. Of his father he learned the use of the bow; of Iudrū the use of other arms; wrestling of Vayoo; incantments of the Gūndhūrvūs; by Vrihūspatee he was taught the doctrines of the four vādūs; of Narūdū he learned vocal music; by Oorvūshēē, a heavenly courtesan, he was taught dano-

ing; of Toomboroo he learnt instrumental music; Indrū made him his Commander in Chief, and promised to be satisfied with whatever he should do. When dressed for war he appeared with a crest on his head, round his waist were bells, on his two sides were hung arrows, a shield, a bow, a sword, &c. in his right hand he had a bow, in his left an arrow, and on his feet shoes and small bells. He rode on a peacock.

Indrū on a certain occasion, directed Kartikāyū to go and destroy the ūsoorū Tarūkū. His soldiers were soon armed for the contest: some of them carried the scimitar, others clubs, others trees, others mountains, others bows and arrows, others chariots, others horses, or elephants; some ascended into the air carrying mountains in their arms; and others carried into the air red hot balls, to pour on the heads of the enemy. In the front went Indrū riding on a white elephant, next Kartikū, then the forty-nine winds personified, next Koovārū and the other seven regents of the earth, Chūndrū and the other gods, and a long list of famous commanders and their soldiers. The whole force amounted to 9,405,700 foot; 1,413,420 horse; 481,140 chariots, and 481,140 elephants. After much very dreadful fighting, Kartikāyū let fly a weapon called Brūmhastrū. Tarūkū repelled it for a time, but seeing that he was likely to be overcome, he began to pray to this weapon; which however rejected all his petitions, and laid him level with the dust.



On the last evening of the month Kartikū, a pōja is performed before a clay image of this god.\* This worship continues only one night. The next day the image is thrown into the water. This worship differs little from the pōjas at other festivals. No bloody sacrifices are offered to Kartikāyū.

At times, in some places, very large images are made, even as high as 50 cubits. In these cases, the pōja is continued three days, when there is a vast assembly of people, much singing, dancing, music, and other wild accompaniments of Hindoo worship. When the image is thus large, they take a whole tree, and, fastening it in the ground, make a god of it. The height of the image obliges the worshippers to fasten the offerings to the end of a long bamboo, and to raise the bamboo towards the mouth of the god.

The image of this god is made and set up by the side of that of his mother Doorga, at the great festival of this goddess in the month Ashwin; and each day, at the close of the worship of Doorga, that of Kartikāyū is performed at considerable length.

In the month Choitrā also the worship of Kartikāyū accompanies that of Doorga.

\* Vast numbers of these images are made; in some towns as many as 500; but then they are supposed that in Calcutta more than a thousand of these images are made at this festival.

The worship of Kartikāyū is sometimes performed to obtain children. The person wanting children must make or get made an image, which he puts in his house, and before which the officiating bramhūn performs a pōōja, preceding which a prayer is made for children. This is repeated sometimes on the anniversary of this day, for three or four years together. If the person, long disappointed, should, in these years, or soon after, happen to have a child, particularly a son, the whole is ascribed to Kartikāyū.\*

When any persons have made a vow to Kartikāyū, they present offerings to this god at the completion of this vow.† These vows are sometimes made in order to obtain the health of a child, or that the person may have a son: the female, when she makes this vow, thus addresses the god: “ Oh ! Kartikāyū, t’hakoorū,‡ give me a son, and I will present to thee [here she repeats a number of offerings, as sweetmeats, fruits, &c.] I do not want a female child.”

\* A part of the Mūhabharātī is sometimes recited to obtain children. The part thus read is a list of the ancestors of Hīree, a name of Vishnū. When a person wishes to have this ceremony performed, he employs a learned native to recite these verses, and another pūndit to examine, by another copy, whether the verses be read without mistake ; if they be read improperly, no benefit will arise from the ceremony. If the person who wants children do not attend himself during the ceremony, he engages some friend to hear the words in his stead.

Some verses of praise, addressed to Śhivū, are also occasionally read in the ears of the husband and wife who are distressed for want of children.

† “ I will pay that that I have vowed.” Jonah ii. 9. “ Yea, they shall vow a vow unto the Lord and perform it.” Isaiah xix. 21. “ I will go into thy house with burnt offerings : I will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble.” Psalm lxi. 13, 14.

‡ A term of respect, meaning excellent.

K

This vow is made at any time, and in any place, without any previous ceremony. When several women are sitting together, another woman perhaps comes amongst them, and, in the course of conversation, asks the mistress of the house: "Has your daughter-in-law had any children yet?" She replies, making a long face, "No—nothing but a girl." Or, she replies altogether in the negative, and then adds "I have again and again made vows to Kartikāyū, and even now I promise before you all, that if Kartikāyū will give her a son, I will perform his pōōja in a most excellent manner, and my daughter-in-law will do it as long as she lives."

There are no temples dedicated to Kartikāyū, nor are any images of him kept in the houses of the Hindoos, except during a festival.

The principal names of Kartikāyū are: Kartikāyū, or, he who was cherished by six females of the name of Krittika.\*—Mūhasānū, or, he who commands multitudes, as the commander in chief of the gods.—Shūranūnū, or, the six-faced.—Skündū, or, he who afflicts the ūsoorūs.—Ūgnibhōō, or, he who arose from Ūgnee.†—Goohū, or, he who preserves his troops in war.—Tarūkūjit, or, he who conquered Tarūkū.—Vishakhū, or, he who was born under the constel-

\* Six stars, (ursa major) said to be the wives of six of the seven rishees. These females are called Krittika. They cherished Kartikāyū as soon as he was born in the forest of writing reeds, and hence his name is a regular patronymic of Krittika, because they were as his mothers.

† See preceding account.

lation of this name.—Shikhivahūnū, or, he who rides on a peacock.—Shūktidhūrū, or, he who weilds the weapon called Shūktee.—Koomarū, or, he who is perpetually young.\*—Krounchūdarūnū, or, he who destroyed an ūsoorū named Krounchū.

It is said of Kartikāyū that he was never married, but that Indrū gave him a female named Dāvūsāna.

This god has no separate heaven, nor has Gūnāshū : they live in their own palaces on the mountain Koilasū.†

\* Under sixteen years of age.  
 † Koilasū seems to answer to Olympus, which is another point of agreement betwixt the European and Indian systems.

*Ūgnee.*

THIS god is represented as a corpulent red man, with eye-brows, beard, hair, and eyes, of the colour of vermillion ; riding on a goat ; wearing a poita, and a roodrakshū mala. From his body issue seven streams of glory ; and in his right hand he holds a spear. He is the son of Kūshyūpū and Ūditee.

Ūgnee has his forms of pōōja, dhyanū, &c. like other gods, but is especially worshipped under different names in the hōmū pōōja, when ghee is presented to him as a burnt-offering.\* The hōmū is performed every day, and is connected with almost all the principal ceremonies of the Hindoos. Yet in the hōmū offerings are made to other gods as well as to Ūgnee. The gods are said to have two mouths, viz. that of the bramhūn, and of fire (Ūgnee).

In the month Maghū, the worship of Ūgnee is sometimes performed to obtain preservation from fire. At this time, in consequence of the dryness of the season, the danger from fire is greater. A clay image of Brūmbha is made on these occasions, and the god Ūgnee worshipped before it, with the accustomed ceremonies, for three days.

\* See a note respecting this god in the table of contents of the Mūlaharītū, vol. 2, page 56.

When any particular and extraordinary work is to be done by the agency of fire, this god is worshipped, as when a kiln of bricks is to be burnt.

Ūgnee is also worshipped when a trial by ordeal is to be performed.

Some bramhūns have the name of sagnikū bramhūns, because they use sacred fire in all the ceremonies in which fire is used, from the time of birth to the burning of the body after death. This fire is preserved in honour of the god Ūgnee, and also with the design of making religious ceremonies more meritorious.\*

Ūgnee is one of the guardian deities of the earth, and in consequence is worshipped at the commencement of every pōōja. He presides in the S. E.

Ūgnee was once cursed by Bhrigoo, the moonee, (who, as a sagnikū bramhūn kept the sacred fire in his house) because Ūgnee had not delivered Bhrigoo's wife from the violence of a danūvū, who attempted to violate her chastity when she was in a state of preg-

\* The Romans kept a perpetual fire in the temple of Vesta ; not upon an altar, or in the chimnies, but in earthen vessels hanging in the air, which the vestal virgins tended with so much care, that if by chance this fire was extinguished, all public and private business was interrupted, and a vacation proclaimed, till they had expiated the unhappy prodigy with incredible pains : and if it appeared that the virgins were the occasion of its going out by carelessness, they were severely punished, and sometimes with rods. Upon the kalends of March, every year, though it was not extinguished, they used to renew it, with no other fire than that which was produced by the rays of the sun.

nancy. However, the child sprang from her womb, and reduced the danŭvū to ashes. Bhrigoo pronounced this curse upon Ūgnee, that he should eat every thing. Ūgnee appealed to the assembled gods, and Brūmha soothed him by promising that all he eat should be purified. Ūgnee was also once cursed by one of the seven rishees, who turned him into cinders.

The wife of Ūgnee, is named Swaha, the daughter of Kūshyūpā. Her name is repeated at the end of every mūntrū used in the hōmū, as well as in some other ceremonies. The reason of this honour is attributed to Ūgnee's uxoriousness.

The heaven of this god is called Ūgnee-lōkū. After Sēeta had returned from the house of Ravūnū, Ramū insisted on her passing through the fiery ordeal. She consented, and the monkeys fetched heaps of dry wood, and piled them up like a mountain, leaving a vacant place in the inside, and a door to enter. Lūkshmūnū set fire to the pile, and after it was red hot like a dreadful furnace, Sēeta, soliciting the assistance of Ūgnee, went and sat in the midst. Ūgnee arrived, and took her to his heaven, where he and his wife presented her with every delicacy. After staying a short time at Ūgnee-lōkū, Ūgnee, fearing the vengeance of Ramū, brought her back, and placed her on the fire. Ramū perceiving that the fire had not touched her, concluded that she was perfectly innocent, and took her again to his embraces.

Ūgnee's principal names are:—Vūnhee, or, he who receives the ghee of the hōmū.—Vēetihōtrū, or, he who purifies those who perform the hōmū.—Dhūnūnjuyū, or, he who conquers (destroys) riches.—Kripēētūyōnee, or, he who is born from rubbing two sticks together.—Jwūlūnū, or, he who is flame.—Ūgnee, or, he whose flame ascends.



*Pūvūnā.*

THIS is the god of the winds, and messenger of the gods.\* He is said to be the son of Kūshyūpū by his wife Ūditēē. The mother of Pūvūnū prayed to her husband, that this son might be exceedingly mighty, greater than Indrū. Kūshyūpu granted her this blessing. Indrū, hearing of this, by the power of enchantment entered the womb of Ūditēē, and cut the fœtus first into seven pieces, and then each piece into seven other pieces. Pūvūnū told him he might cut him to pieces, but that he would still live in spite of him. Thus Pūvūnū assumed forty-nine forms.†

\* I can find no agreement betwixt this god and Mercury, who was called the messenger of the gods by the Greeks; nor betwixt Pūvūnū and Æolus, their god of the winds.

† The forty-nine points. The Hindoos have 49 instead of 32 points, and the pooranās, which contain a story on every distinct feature in the Hindoo philosophy, have given this fabulous account of this division of the points. In this manner, all the elements are personified, and some remarkable story invented to account for their peculiar properties. Thus, in the preceding account of Ugnee, the all-devouring property of fire is illustrated by a story respecting Bhrigoo and Ugnee. In the account of Indrī (a personification of the heavens,) to make the personification agree with "the spangled heavens, a shining frame," the pooranās have inflicted a curse on Indrū, and imprinted on his body a thousand eyes. The all-pervading power of wind, in this account of Pūvūnū, is set forth by two stories of this god's breaking the top of the mountain Soomāroo, and entering the body of a hundred damsels and making them crooked, because they would not indulge his lascivious desires. To shew the power of water, in the personification of this element, a story is related of Ravānā, the rakshāsū. See account of Vūroonū.

He has no separate public festival, image, nor temple. As one of the ten guardian deities of the earth, he is worshipped, with the rest, at the commencement of every pōōja. He is said to preside in the N. W.

Pūvūnū is represented as a white man, sitting on a deer, with a white flag in his right hand.

To Pūvūnū water is offered in the daily pōōja of the bramhūns, and whenever a goat is offered to any deity, a pōōja is paid to Vayoo, another form and name of Pūvūnū.

In the work called Ūdikūrūnū-mala, a burnt sacrifice of the flesh of goats,\* is ordered to be offered to Vayoo.

Respecting this god the following story is told in the Shrēēbhagvūtū: On a certain occasion Narūdū paid a visit to Soomāroo,† and excited his pride in such a manner, that he protested that the god Pūvūnū could not touch his peak. Narūdū next went and excited the wrath of Pūvūnū against Soomāroo. While Pūvūnū was torn with rage, Narūdū advised him to go and break down the summit of

\* The goat was slain in the sacrifices of Bacchus. It appears that the flesh of the goat was consumed as a burnt-offering among the Jews. See Ezekiel xliii. 22, 23, 24.

† The mountain of this name personified. This mountain is the residence of some of the gods.

Soomāroo, which, to the depth of 800 miles, was of solid gold. Pāvūnū went and produced such a tempest, that the earth trembled to its centre. Soomāroo, terribly frightened, thought upon Gūroorū, who came, and covering the mountain with his wings, completely secured the god from the wrath of Pāvūnū. For twelve months Pāvūnū raised such a storm that the three worlds were hastening to destruction, and all the gods were in a dreadful alarm. They desired Narūdū to go to Pāvūnū, and persuade him to settle the difference with Soomāroo. Narūdū went, and calling Pāvūnū a fool for exciting such a storm to no purpose, told him that as long as Gūroorū protected the mountain with his mighty wings, there was no hope; but that if he would attack Soomāroo when Gūroorū was carrying Vishnoo out on a journey, he might easily be revenged on Soomāroo. This opportunity soon occurred: to Shivū's marriage with Parvūtē the 33,000,000 of gods were invited, as well as the mountains Soomāroo, Trikōōtū, Oodūyū,\* Ūstū,† Vindhū, Malyūvanū, Gūndhūmadūnū, Chitrūkōōtū, Mūlūyū, Nilū, Moīnakū,‡ &c. Vishnoo, riding on Gūroorū, also went to the marriage, and all the heavens of the gods were emptied of their inhabitants. Soomāroo too was absent. Seizing this lucky moment, Pāvūnū flew to Soomāroo, and, breaking the summit of the mountain, hurled it into

\* Mountains over which the sun rises.

† Behind which the sun sets.

‡ Some of these belong to the snowy range north of India, and others to the tropical range dividing South from North India. These and other mountains are personified, and by the Hindoo poets are designated as the residence of the gods, and by poetical licence ranged among the inferior gods.

the sea.\* Soomāroo hearing this news was deeply afflicted, and all the assembled gods tried to comfort him.

Pūvūnū is charged with an adulterous intercourse with Ūnjanū, the wife of Kāshūrēē, a monkey. The fruit of this intercourse was the birth of Hūnoomanū. He was also the father of Bhēēmū: see the preceding volume, page 50.

Pūvūnū was once inflamed with lust towards the hundred daughters of a rajrishee named Kooshūnabhū, and because they refused his offers, he entered the body of each, and produced a curvature of the spine. They were made straight again by a king named Brūmhu-dūttū, to whom they were married.

The name of the heaven of this god is Vayoo-lōkū. The principal names of Pūvūnū are: Shwūsūnū, or, he who is the preserver of life.—Spūrshūnū, or the toucher.—Vayoo, or, he who travels.—Matūrishwa, or, he who gave his mother sorrow.†.—Prishūdūshwa, or, he who rides on the deer.—Gūndhūvūhū, or, he who carries smell.—Ashoogū, or, he who goes swiftly.—Marootū, or, he who destroys by his power.—Nūbhūswūtū, or, he who moves in the air.—Pūvūnū, or, the purifier.—Prūbhūngjūnū, or, he who breaks the trees, &c. in a storm.

\* Here it became the island of Ceylon, (Lūnka).

† When Indrū cut him into 49 pieces in the womb.

*Vüroonü.*

**THIS** is the god of the waters.

His image is that of a white man, sitting on a sea-animal called mükürü, with a rope\* in his right hand.

Vüroonü's name is repeated daily in the worship of the bramhüns.

The image of this god is never made for worship, nor has he any public festival, temple, or disciple in Bengal.

He is regarded as a god, and worshipped at the times of the great festivals when the other guardian deities of the earth are worshipped. Vüroonü is said to preside in the W. quarter of the earth.

He is also worshipped by those who farm the lakes in Bengal, before they go out on the lakes a fishing ; and in times of drought people repeat his name to obtain rain.

\* This weapon is called pashü, and has this property, that whomsoever it catches it binds so fast that they can never get loose. All the gods, úsoorüs, rakshüsüs, &c. learn the use of this weapon.

A story of this god is contained in one of the pooranūs to this purport: Ravūnū was once carrying an ūnadee-lingū from Himā-lūyū to Lūnka,\* in order that he might accomplish all his ambitious schemes against the gods, for it was the property of this stone, also called kamū†-lingū, to grant the worshipper all his desires, whatever they might be. Shivū, however, in permitting him to remove this his image to Lūnka, made Ravūnū promise that wherever he let it touch the ground, there it should be set up.

When the gods saw that Ravūnū was carrying this stone to Lūnka, all their heavens were in an uproar, for they knew that if Ravūnū could do what he pleased, neither Indrū nor any other god would be able to sit on his throne. Council after council was held, and appeals to this and to that god made, in vain.‡ At last it was resolv-

\* Ceylon.

† Kamū means desire.

‡ It has often been contended, against the doctrine of a plurality of gods, that it would produce confusion in the whole order of things. The history of the Hindoo gods completely illustrates this idea. The Creator and the Preserver are perpetually counteracting each other. Sometimes the Preserver is destroying, and at other times the Destroyer is preserving. In this instance, Shivū gave to the great enemy of the gods, Ravūnū, that which set all their heavens in an uproar, and drove the 33,000,000 of gods into a state of desperation. Brūmha is often seen giving a blessing, the effects of which Vishnoo is obliged to be incarnate to remove, and these effects, in some cases, have not been removed till all the gods have been disinherited, and obliged to go a begging; till all human affairs have been thrown into chaos, and all the elements seized and turned against the Creator, the Preserver, &c. Brūmha, Vishnoo, and the rest. When some ūsoorū, blessed by the creator (Brūmha) has destroyed the creation, Vishnoo and Shivū have been appealed to, but have confessed that they could do nothing for the universe tumbling into ruins. How differently the BIBLE speaks of the management of human affairs: "He worketh all things after the counsel of his own will." Ephes. i. 11. "Who will say unto Him, What doest thou?" Job.

"Our lives through various scenes are drawn,  
And vex'd with trifling cares,  
While His eternal thought moves on,  
His undisturbed affairs." Watts.

ed that Vüroonü should be sent, to cause the sea to enter the belly of Ravünü, who would thereby be compelled to set the stone down, while he discharged his urine.\* Vüroonü accordingly set off, and entered the belly of Ravünü, as he was carrying the lingü on his head, and the latter soon began to feel the effect of his visit. His belly swelled prodigiously, but he went on till he could hold his water no longer. At this moment Indrü, in the form of an old bramhün, met him. Ravünü asked him who he was, and where he was going? The latter told him he was an old bramhün going home. Ravünü entreated him to take hold of the lingü for a short time, and he would bestow upon him the greatest favours. At length the bramhün consented, and Ravünü, setting the lingü on his head, squat on his hams to make water. The bramhün agreed to hold the stone an hour, but no longer. Ravünü told him he should not keep him half that time. After Ravünü had thus sat for four hours, the bramhün complained he could hold the stone no longer, and he threw it down,—when the bottom part sunk into patülü, and the top part remains to this day in a place in the zillah of Beerbhoom, called Voidyünat'hü, which is also the name of this lingü, and the river at that place called Khürsoo is said to have arisen from the urine of Ravünü.† Ravünü, when

\* Ravünü could not continue to hold the lingü while in this act, as a person becomes unclean at this time until he has bathed. This is the strict rule of the shastrü; at present, should a person, in the midst of his worship, be compelled to discharge urine, he does not bathe, but changes his clothes only.

† The Hindoos of this place do not drink the water of this river, but bathe in and drink the water of a pool there, which they have called Nüvü-günga, viz. the new Gänga.

he arose, seeing what had taken place, full of rage and disappointment, went home: some accounts say, having discovered that the gods had played him this trick, he went and fought with them in the most furious manner.

The wife of this god is named Vūroonanēē. The heaven of Vūroonū is called Vūroonū-lōkū.

The meaning of the name Vūroonū is, he who surrounds.—Besides this name this god is called Prūchāta, or the joyful.—Pashee, or, he whose distinguishing characteristic is a rope.—Yadūsangpūtee, or, the lord of the watery tribes.—Ūppūtee, or the lord of waters.



*Yümū.*

THIS god is called the holy king, the king of death, or death itself. He is the son of Śōōryū, by Śūvūrṇa.

His image is that of a green man, with dreadful teeth; of fierce countenance, so that the people of the three worlds are filled with terror at his appearance; he wears red garments; has inflamed eyes; a flower is stuck in the hair at the top of his head;\* his body is terrific and resplendent; he wears a crown on his head; and sits on a buffalo, with a club in his right hand.

Yümū is judge of the dead. He is said to hold a court, in which he presides as judge, and has a person to assist him, called Chitrūgoptū,† who keeps an account of the actions of men. A number of constables are also attached to the court, who fetch the dead to be judged. If the deceased persons have been wicked, Yümū sends them to their particular hell, or if good, he sends them to some heaven.

\* It is very common to see a flower, which has been presented to an image, stuck in the bunch of hair which the Hindoos tie behind the head. This is done under the idea that the flower has some virtue in it. Several shastrīs prescribe this, and promise riches, &c. to the person who places in his hair flowers which have been presented to his guardian deity, and to other gods.

† That is, he who paints in secret; or he who writes the fates of men in secret.

The poor Hindoos, when they come to die, sometimes fancy they see Yümū's constables, in a frightful shape, coming to fetch them away.

Yümū is said to reside at Yūmalüyū, on the south side of the earth.\* All souls, wherever the persons die, are supposed to be able to go to Yümū in four hours and forty minutes:† and a dead body cannot be burnt till so long after death.

The following account of Yūmalüyū, and of Voitürünēē, the river to be crossed after death, is taken from the Mūhabharūtū: After Brūmha had created the three worlds, viz. heaven, earth, and patulū, he recollected that a place for the judgment of those whom he had created, and for the punishment of the wicked, was wanting. He therefore called Vishwükūrmū, the architect of the gods, and gave him orders to prepare this place. A very superb palace was soon prepared, having four doors facing the four points. Opposite the south door he made four pits for the punishment of the wicked. The three other doors were reserved for the entrance of the good, that they might not see the place of punishment when they went to be judged. Brūmha, taking with him the gūndhūrvūs, the ūsoorūs, &c. went to see the place, and gave it the name of Sūnjēevūnēē. The gūndhūrvūs asked Brūmha to let them have this beautiful place. Brūmha

\* One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.

asked them if they could inflict the punishments on the wicked? To this they replied in the negative. The ũsoorũs, however, were about to seize the place by force, which Brŭmha perceiving, ordered Vish-wŭkŭrmŭ to form a vast trench around, and to fill it with water, and it then became a river called Voitŭrŭnēē. Brŭmha next ordered Ũgnee to enter the river, and the waters became boiling hot. The ũsoorũs were thus prevented from seizing the palace. Brŭmha, having thus surrounded the hall of judgment with a river of boiling water, ordered, that after death each one should be obliged to swim across. This, however, subjected the good to punishment. Brŭmha, to prevent this, ordained that the offering of a black cow to a bramhŭn should cool the river, and make the person's passage easy.\* Still it was necessary, that some one should occupy this place, and perform the work of judging the dead, and Brŭmha assigned the whole to Yŭmŭ.

In the Ramayŭnŭ is the following story about Yŭmŭ: Soon after Gŭnga came down to the earth, Yŭmŭ was very angry with the gods, for she left him nothing to do in his office of judge, as all the people, however sinful, through her power, went to heaven. His constables, in a rage, were about to give up their places and leave him. On applying to Indrŭ, this god advised him not to place his messengers in any situation where the wind of Gŭnga blew, for that all per-

\* I do not find that the Hindoos have any ferryman, like Charon, or boat, to cross this river, though they talk of crossing it by laying hold of the tail of the black cow which they offered in order to obtain a safe passage. It is very common in Bengal for a herdsman to cross a river by taking hold of a cow's tail.

sons touched even by the wind of this sacred river had all their sins removed, and would go to heaven.\*

Other stories are common, supposed to be related by persons who have been at Yūmalūyū: the two following are of this description :

In a certain village lived two persons of the same name : one had lived out his whole time, the other had many years to live. Chitrūgoptū looked into his books, and sent Yūmū's messengers to fetch the person whose appointed time was expired ; the messengers went, but brought the wrong person. On examining his books the recorder found out the mistake, and directed the constables to hasten back with this person's soul before his relations had burnt the body. While at Yūmalūyū, this person looked all around, and saw, in one place, the punishments of the wicked : Yūmu's constables were punishing some, by casting them into pits of ordure ; others by throwing them into the arms of a red hot image of a woman ; † others by making their bellies immensely large, and their mouths as small as the eye of a needle ; others by feeding them with red hot

\* Whatever this people may think of Gūnga's taking away their sins after death, it is acknowledged by all, that the inhabitants who live by the sides of the Ganges are the most corrupt and profligate of all the Hindoos.

† This instrument is used for the punishment of adulterers. When Ravānū was carrying off Sēēta by force, she reminded him, that for this crime, after death, he would have to go into the burning arms of this image, as a punishment of his crime.

balls; others by throwing them into pits filled with devouring worms and insects, or with fire,\* &c. &c. In another place he saw those who had practised severe mortifications living in a style of the greatest magnificence. In another place he saw the women who had been burnt on the funeral pile, sitting with their husbands, enjoying the greatest pleasures. As he was coming away he saw preparations making for the entertainment of somebody in the highest style of grandeur, and he asked the messengers who was to enjoy this? The messengers replied that it was for one of his neighbours, a very holy man, whose appointed time was nearly expired, and who, in fact, died soon afterwards.

A story very similar to this is often related of a person named Bülūramū, of the voidyū cast, who lived some years ago at Choopēē, near Nūdēēya. This man, to all appearance, died; and was lying by the side of the Ganges, while the wood, &c. were preparing to burn the body. Before his relations had prepared these things the body began to move, and the people suspected that some spirit (bhōōtū) had seized the body. After a little while, however, the dead man arose, and began to tell his friends of his having been carried by mistake to Yūmalūyū, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yūmū's palace.

\* "Where their worm dieth not, and the fire is not quenched." Mark ix. 44.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations. A rich bramhūn had only one son, who grew up to be a man, and was loved even to distraction by his father and mother.\* This son, however, died; and his wife was burnt with him on the funeral pile. The father and mother were so overwhelmed with distress, that for years they refused all comfort. During this time, an old servant, who had served the bramhūn many years, and had eaten the bramhūn's food,† died, and, for his merit, was made one of Yūmū's constables. This constable was going one day to fetch the soul of somebody from the village where he had once lived, and saw his former master weeping by the road side for the loss of his son. Assuming his former form, he raised up his old master, and tried to comfort him, but in vain. He then told him, that he was become one of Yūmū's constables, on account of the merit he had obtained by serving him and eating his rice, and that now, to remove his sorrow, he would take him and shew him his son. The old man then got on his back, and the constable immediately carried him to the residence of Yūmū, and shewed him his son and daughter-in-law in the greatest happiness, surrounded with every delight, playing at chess. But the son having lost all affection

\* The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess.— They are amazed at the supposed want of affection in Europeans, who leave their parents to traverse foreign countries, some of them without the hope of ever seeing them again.

† It is a very meritorious action for a shōōdrū to eat the leavings of a bramhūn. Hence a shōōdrū will serve a bramhūn for rather less wages than another person.

for his parent would not even look at him, though exhorted to it by his wife. He replied, that in numerous transmigrations it was very likely that this old man might have been his son again and again. The old man was so incensed, to see that his daughter-in-law had more affection for him than his own son, for whom he was dying with grief, that he desired the constable to carry him back. The old bramhūnēe would not believe that her son was thus alienated from them: the constable, therefore, carried her on his back, but she met with the same treatment. They both immediately renounced their grief for a son who had lost all his filial affection.

Other stories abound in the pooranūs respecting Yūmā, some of which relate to disputes betwixt the messengers of this god and those of some other god, about the soul of a departed person, whether it shall go to a good or a bad place. One of these stories will be found in the preceding volume, page 52, and another in page 126.

A public annual pōōja is paid to Yūmū on the second day of the moon's increase day in the month Kartikū. A clay image is made, and worshipped with the usual ceremonies for one day, and then thrown into the river. No bloody sacrifices are offered to this god.

On the first of the month Kartikū, a curious ceremony takes place in every part of Bengal: the unmarried girls of each house get a near relation to dig a small pit near the front of the house, at the

four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree. They also plant stalks of other trees in the middle of the pit. The place being thus prepared, these girls, every morning, for a month, after putting on clean clothes, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yūmū by the side of this small pit, repeating an incantation. Each day they put a single kouree,\* in an earthen pot and at the end of the ceremony present the thirty kourees to the person who dug the pit. These girls perform this ceremony to induce Yūmū to give them either husbands, sons, or happiness, and that they may escape punishment after death.

Yūmū is also worshipped at the commencement of other pōōjas as one of the ten guardian deities of the earth. He presides in the South.

Every day the Hindoos offer water to Yūmū, in the ceremony called tūrpūnū, and once a year, on the 14th of the month Ūgrūhayūnū, they repeat several names of this god, and offer water to him, at the time of bathing.

At the time of any other pōōja the Hindoos sometimes make an

\* Shells from the Maldivé islands which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.



image of the mother of Yümü,\* and worship it. At other times children in play make this image, and pretend to worship it.

I have heard of some Hindoos, who, rejecting the worship of other gods, worship only Yümü, alledging that their future state is to be determined only by Yümü, and that they have nothing therefore to hope for, or fear, but from him.

The name of Yümü's wife is Vijüyü, the daughter of a bramhün named Vēērū.

The principal names of Yümü are: Dhürmürājū, or, the holy king.—Pitripütce, or, the lord of the ancients.—Sümävürttēē, or, he who judges impartially.—Pūrātūrat, or the lord of the dead.—Kritantū, or, the destroyer.—Yūmoonabhrata, or, the brother of Yūmoona.†—Shümünū, or, he who destroys.—Yümūrat, or, he who obtains glory from religious austerities.—Yümü, or, he who puts a stop to things.—Kalū, or, he who weighs life-time, or, he who judges or weighs sin and meritorious actions.—Dündūdhūrū, or, he who holds the rod of punishment.—Shraddhū-dāvū, or, the god of the ceremonies paid to deceased ancestors; or, he who eats his share of the shraddhū.—Voivūswütū, or, the son of Vivūswüt, or, Sōōryū.—Ūtükū, or, he who kills, or puts an end to life.

\* A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yümü.

† The river Yūmoona.

*The worship of the "Host of Heaven."*

THE Hindoos, like other idolatrous nations, have gone into the worship of the heavenly bodies. The planets,\* the constellations, the signs of the zodiac, the stars in general, the star canopus,\* the star called kalūpoorooshū,† &c. are all worshipped, some of them at the festivals of other gods, and others have separate times of worship. The planets have all places among the gods, and have regular forms of petition, praise, incantation, worship, &c. and regular times of separate worship. The constellations are worshipped separately at the births of children; also at the anniversaries of these births to the time of death, and all of them together at the great festivals: the signs of the zodiac are worshipped also at the same times and in the same manner. The stars in general are worshipped collectively at the great festivals.

I do not find, however, that the heavenly bodies are worshipped on the tops of houses, as appears to have been the case among those nations from whom the Jews learnt their idolatry. It is said of Manassch, that "he worshipped all the host of heaven, and served them." Josiah, the son of Manassch, put down all that burnt incense un-

\* Called by the Hindoos Ugūstyū, the moonce.

† See a note in the preceding volume, page 115.  
M

to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. By the prophet Jeremiah, God threatens, that the people shall bring out the bones of the king of Judah, of the princes, priests, prophets and people, and adds, “ And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. “ By the prophet Zephaniah, God threatens to cut off them “ that worship the host of heaven upon the house-tops.” Stephen, in rehearsing the history of the children of Israel before the Jewish council, declares, that God formerly gave up their forefathers to worship the host of heaven, and mentions among other objects of worship the star of the god Remphan.

This worship, which has been so general among the heathen nations, seems to owe its origin to the faith of mankind in judicial astrology, believing that the heavenly bodies have a great influence upon human events. If the reader will turn to the preceding volume, page 302, he will perceive to what a degree the Hindoos fear the influence of Saturn, especially at the time when this planet is in a certain sign. Against fears of this kind the prophet Jeremiah warned the Jews: “ Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.”

As the worship of the planets is attended to in a more particular manner by the Hindoos than that of any of the other heavenly bodies, I shall mention each planet separately.

## THE NINE GRŮHŮS,\* OR PLANETS.

*Rūvec,† the sun.*

THIS god is painted red. He holds a lotos flower in each hand, and rides in a chariot drawn by seven yellow‡ horses. He is said to be the son of Kūshyūpū, the moonce. The image must be as high twelve fingers in breadth.

An account of this god has been already inserted, under the name of Sōōryū.§ He is worshipped in the daily ceremonies of all the casts. At the close of the Gūnga snanū they make their obeisance to this god in a standing posture, drawing up their joined hands to the forehead, gazing at the sun, and making prostration; they then turn round seven times, and repeat a mūntrū, and a form of praise. On these occasions they hold up water in their joined hands, and then pour it out to the sun.||

\* These stars are called grūh's, because they make known to people good and evil.

† Hence Rūvivarī, or Sunday.

‡ Not green, as mentioned by Mr. Maurice.

§ See page 52.

|| This act of pouring out water as a drink-offering to the sun appears to resemble what is related of the Jews (Jer. xliv. 17—25).

While bathing also, the Hindoos repeat certain müntrūs to this god, and by repeating incantations bring the waters of all the holy places in the heaven of this god into the place where they are bathing, and thus obtain the merit of bathing not only in Gūnga, but in all the sacred tirt'hūs in the heaven of Rūvee.\*

\* I have already given, in the account of Sūōryū, a description of the worship paid to this god in the month Maghū, but having since then looked over an account of this worship, written by Mr. Carey for the Baptist Mission Accounts, I insert it here: The sun<sup>4</sup> is annually worshipped on the first Sunday in the month of Maghū, which was last Lord's-day, January 14th. The name of this worship is called Dhārmā bhaoō, or Sooryū-bhaoō. The manner, it seems, is in some respects different in different places, but in these parts the women appear to be the principal actors in the worship; though none are excluded, and even Mūsūlmāns are so far Hindooized as to join in the idolatry. It was thus conducted: At the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweet-meats, pigeons and kids. A small pot is placed by each person's offering, containing about a pint and half of water. A device made of a water-plant, a species of Millingtonia, made to represent the Sun, is placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it put into it, as people in England do flowers. The pot with all its appendages represents the Sun, perhaps as the vivifier of nature. By each offering also is placed—what shall I call it, an incense-altar, or censer? It resembles a chaffing-dish, is made of copper, and stands upon a pedestal about a foot long. It is called dhoonachee. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the saul-tree, called here dhoona. By each offering also stands a lamp which is kept burning all day; and the women who also take their station by the offerings. At sun-rise they walk four times round the whole row of offerings, with the right hand towards them, and the smoking dhoonachee placed on their heads, and then resume their station again, where they continue in an erect posture, fasting the whole day, occasionally throwing a little dhoona into the dhoonachee. Towards evening the bramhūn who attends the ceremony throws the pigeons up into the air; which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them for the purpose of eating. The bramhūn also perforates the ears of the kids with a pack-needle; after which the first who touches them obtains them. About sun-set the offerers again take up the smoking dhoonachees, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this each one takes up his or her offering, and the lighted lamp; when the lamps are thrown into a pond, or other place of water, and each one takes his offering home and eats it. When the lamps are extinguished the worship is ended."

*Sōmǔ,\* the moon.*

THE image of this god is that of a white man, dressed in white clothes. With his right hand he is giving a blessing, and in the other he holds a club. He is drawn by ten horses, but in his house he sits on the lotos flower. He was born from the sea of milk. This image is to be a cubit high.

The mother of Gǔroorǔ was once condemned by the curse of her son Ůroonǔ to serve her sister Kǔdroo in the capacity of a slave. Gǔroorǔ, to obtain her deliverance, went and stole Chǔndrǔ, for which act his mother was rescued from the curse. The bright parts of the moon are said to be filled with the water of life, the food of the gods, and the ūsoorǔs promised that if Gǔroorǔ would bring Chǔndrǔ by force, so that they might drink this divine beverage, his mother should be delivered from the curse. He brought Chǔndrǔ, but while the ūsoorǔs were gone to bathe, to prepare themselves for drinking the beverage, Indrǔ rescued Chǔndrǔ, and carried him off.

A sacrifice (yǔjna) is ordered to be performed to Sōmǔ, viz. Chǔndrǔ, in the work called Ůdhikǔrǔnǔ-mala, and the performer is promised a place in the heaven of this god, Chǔndrǔ-lōkǔ.

\* Hence Somǔvarǔ, or Monday.

The moon, in the Hindoo mythology, is a god, not a goddess. The Hindoo poets have represented the heaven of Chūndrū as a most delightful residence, using language something like the beautiful lines (I think) of Charlotte Smith :

"And oft I think, fair planet of the night,  
That in thy orb the wretched may have rest."

All the Hindoo ceremonies are regulated by the rising, or setting, the waxing, or waning of the moon.

A race of Hindoo kings are said to have descended from this god by Rōhinēē,\* and are called children of the moon. The first descendant was king Boodhū,† and the forty-sixth Woodhist'hirū.

The chief names of Chūndrū are: Himangshoo, or, he whose beams are cooling.—Chūndrū, or, he at whose rising people rejoice.—Indoo, or, the great.—Koomoodūbandūvū, or, the friend of the flower Koomoodū.‡—Vidhoo, or, he who causes the gods to drink the water of life.—Soodhangshoo, or, he whose light is as the water of life.—Oshūdhēēshū, or, the lord of medicinal plants.—Nishapūtee, or, the lord of night.—Ūbjū, or, he who was born from the waters.—Joivatrikū, or, the preserver of men.—Sōmū, or, he from whom the water of life springs.—Glou, or, he who decreases.

\* The Hyades.

† See a curious story respecting Boodhū in the first volume, page 10.

‡ After the rising of the moon this flower expands.

—Mrigrankū, or, he on whose lap sits a deer.\* —Kūlanidhee, or, he with whom are the kūlas.† —Divijūrajū, or, the chief of the bramhūns.—Nūkshūtrāshū, or, the lord of the planets.—Kshūpakūrū, or, he who illumines the night.

*Mūngūlū,‡ or Mars.*

THIS god is painted red ; rides on a sheep ; with a red necklace and red garments ; he has four arms ; he holds in one hand a weapon called shūktee ; with another he is giving a blessing ; with another forbidding fear ; in the other is a club. Mūngūlū is called the son of the earth (Prit'hivee). This image is to be four fingers breadth in height.

\* See a story of the birth of Boodhī in the following page.

† Kūla is the 1-16th part of the disk of the moon, viz. that quantity which it increases or decreases in one day.

‡ Mūngūlūvarī, or Tuesday. Mūngūlū is also called Ungarūkū, or, he who travels.—Koojū, or, the son of the earth.—Lōhitangū, or, the blood-coloured.



*Boodhā,\* or Mercury.*

BOODHĪ is painted yellow; has four arms: in one hand he holds the discus, in another a club, in another a scymeter, and with the fourth he gives a blessing. He rides on a lion; is of a placid countenance; wears yellow garments. Boodhū is the son of Chūndrū. This image is to be as small as two fingers in breadth.

The following is an account of the birth of Boodhū: On a certain occasion Vrihūspūtec made a great feast, and invited all the gods. Chūndrū was present among the rest; and during the festival he fell in love with Tara, the wife of Vrihūspūtec. Not knowing how to gratify his passions, after his return home he invited Vrihūspūtec to a sacrifice, begging him to bring his wife with him. Vrihūspūtec and his wife proceeded to the palace of Chūndrū, but saw no preparations for the sacrifice. Vrihūspūtec expressing his surprize, Chūndrū told him that there was a little delay, and advised him to go and perform tūpūsyā till he was ready, leaving his wife at his house. Vrihūspūtec consented, and during his absence Chūndrū dishonoured the wife of his gooroo, or spiritual guide. On his return Vrihūspūtec found his wife with child by Chūndrū, whom he cursed, and hurled into the sea, where he continued like

\* Boodhūvarū, or Wednesday. The meaning of Boodhū is, the wise.

a cinder, leaving the earth in darkness for two kŭlpās. He next compelled his wife to deliver herself, when Boodhŭ was born, and he then reduced her to ashes. Brŭmha raised her from her ashes, and, thus purified, Vrihŭspŭtee took her to his embraces again. Sŭmoodrŭ, the father of Chŭndrŭ, incensed at his son for this horrid crime of deflouring the wife of his divine teacher, drove him from his territories. Chŭndrŭ then applied to his sister Lŭkshmēē,\* the wife of Vishnōo, by whose power part of his sin was removed, and he became light like the moon three days old. Lŭkshmēē applied in his behalf to Parvŭtēē, who resolved to restore Chŭndrŭ to heaven, and for this purpose she planted him in the forehead of her husband,† who went, thus ornamented, to a feast of the gods. Vrihŭspŭtee, on seeing Chŭndrŭ again in heaven, was dreadfully incensed, and could only be appeased by Brŭmha, who ordained that Chŭndrŭ should be shut out from heaven, and placed among the stars; and that the sin by which he was obscured should remain. Chŭndrŭ asked Brŭmha how he might be cured of the disease which had seized him upon his being driven from heaven, that is, the vomiting of blood? Brŭmha told him to hold in his lap a deer, and he would continue well.

\* Lŭkshmēē was born, like Chŭndrŭ, at the churning of the sea by the gods.

† In Shivŭ's forehead is placed a half moon.

*Vrihūspūtee,\* or Jupiter.*

THE image of this god is painted yellow, with yellow garments ; he sits on the water-lily ; has four arms ; in one hand a roodrakshū mala;† with another he is giving a blessing ; in another an alm's dish ; and in another a club. He is the son of the moonce Ūngira. This image is to be as high as the breadth of six fingers.

Vrihūspūtee is called the gooroo‡ and poorōhitū§ of the gods. In the heavens of the gods, the knowledge of the vādās is taught, and a number of ceremonies are performed which require an officiating priest

This god is charged with deflouring the daughter of Ootūt'liyū, a moonce.

*Names.* Vrihūspūtee, or, the preceptor to the gods.—Sooracharyū, or, the priest of the gods.—Gishpūtee, or, the eloquent.—

\* Vrihūspūttivarī, or Thursday.

† See vol. 2, page 16.

‡ Gooroo from gre, to speak.

§ Poorōhitū, from p orā before, and hitī, benefit. Hence a poorōhitī is said to contrive beforehand the good of others, or perform for others those ceremonies by which they obtain benefits.

Gooroo, or, preceptor.—Jēēvū, or, he who revives the gods [by incantations.]—Angirūsū, or, the son of Ūngira.—Vachūspūtce, or, the lord of words, viz. the eloquent.

*Shookrū,\* or Venus.*

THIS god is white; has four hands; in one hand a roodrakshū necklace; in another an alm's dish; in another a club, and with the other is he giving a blessing. He is dressed in white clothes; sits on the water lily. He is called the son of Bhrigoo, a moonce. The image is to be in height the thickness of nine fingers.

Shookrū is preceptor and officiating priest to the ūsoorūs. He is represented as blind of one eye. The reason of his blindness is thus related: When Vamūnū went to Būlee, the king,§ to solicit a gift, Shookrū, being Būlee's preceptor, forbid him to give any thing to Vamūnū. The king not taking his advice, Shookrū, as officiating priest, was obliged to read the mūntrūs usual on making a gift to a bramhūn. In reading these mūntrūs the priest pours out water from a vessel, without which ceremony the gift cannot be offered. Wherefore Shookrū, to prevent the gift being presented, which he foresaw would be his master's destruction, entered the water, in an invisible

\* Shookrūvarū, or Friday.

§ See page 7.

form, and by his magic power prevented the water from falling. Vamūnū, aware of the trick, got a straw and put into the bason of water ; the straw entering Shookrū's eye blinded him, when he leaped out of the bason ; the water then fell, and the gift was offered.

Shookrū had a daughter named Dāvūjanēē, who was deeply in love with one of her father's scholars, Kūchū, the son of the god Vri-hūspūtee. This youth had been sent by his father, who was preceptor to the gods, to obtain from Shookrū, preceptor to the ūsoorūs, the mūntrū for raising the dead. One day Dāvūjanēē desired Kūchū to go and fetch some flowers from a forest belonging to the ūsoorūs. The ūsoorūs seeing him there, resolved to cut him into shreds, and give him to Shookrū to eat. Before this they had devoured him several times, and Shookrū by his mūntrū for restoring the dead, had drawn him alive out of their bellies. They therefore resolved, on this occasion, to make Shookrū himself eat him ; for which purpose they caught him in the forest, cut him into the smallest shreds, boiled him up in spirits, and making a feast, invited Shookrū, and fed him with the flesh of his pupil Kūchū. Dāvjanēē not finding Kūchū, wept much, and told her father she would certainly kill herself\* if he did not find Kūchū. Shookrū at length, by the power of dhyanū, discovered that he had eaten this youth, so beloved by his daughter, and he knew not how to

\* The Hindoo children often resort to this threat to extort some favour from their friends.

bring him back to life without the attempt being fatal to himself. To bring Kūchū to life, and to secure his own restoration, he taught Kūchū (during his continuance in his belly) the mūntrū for raising the dead, when Kūchū, tearing open Shookrū's belly, came forth, and immediately afterwards restored his teacher. As this food had been mixed with spirits, Shookrū now pronounced a curse on those who should hereafter drink spirits.

Kuchū, having obtained the knowledge of revivifying the dead, took leave of his preceptor, and was about to return to his father Vrihūspūtee, when Dāvjanēē insisted upon his marrying her. Kūchū refused this honour, as she was the daughter of his preceptor. At this she was so enraged that she pronounced a curse upon him by which he should reap no advantage from all his learning. In return Kūchū cursed Dāvjanēē, and doomed her to marry a kshūtriyū. After some time this curse took effect, and Dāvjanēē was married to king Yūjatee. After Dāvjanēē had borne two children, she discovered that the king maintained an illicit connection with Sūm-misht'ha, the daughter of the king of the ūsoorū, by whom he had three sons. Dāvjanēē appealed to her father Shookrū, who cursed Yūjatee by bringing upon him decrepitude. Immediately his hair became grey, his teeth fell from his head, and he was seized with universal decrepitude. Yūjatee remonstrated in vain, till at length he asked Shookrū who should enjoy his daughter, who was yet young, seeing he had brought old age upon him? Shookrū replied,

that if he could persuade any one to take upon him this curse, he might still enjoy connubial felicity. Yūjatee returned home, and asked his eldest son by Dāvjanēē to take this curse for one thousand years, and possess the kingdom, and at the close he should become young again, and continue in the kingdom. This son, his brother, and the two eldest sons of Sūmmisht'ha refused the kingdom on this condition. Yūjatee cursed them all, but he pronounced upon the second son of Sūmmist'ha this curse, that he should become decrepid, and that all his sons should die young. The youngest son by Sūmmisht'ha took the curse, and possessed the kingdom, when the father assumed his former youth, and the son instantly became weak and decrepid.

*Names.* Shookrū, or, he who sorrows at the deaths of the ūsoorūs.—Doitygooroo, or, the preceptor to the ūsoorūs.—Kavyū, or, the poet.—Ooshūna, or, the friend of the ūsoorūs.—Bhargūvū, or, of the race of Bhrigoo.

*Shūnee,\* or Saturn.*

A black god ; dressed in black clothes ; rides on a vulture ;† has four arms ; in one hand an arrow ; with another gives a blessing ; and in another he holds a weapon called a shōōlū ; and in the other a bow. He is said to be the son of Sōōryū, by Chaya. His image is to be the thickness of four fingers in height.

All the Hindoos exceedingly dread the baneful influence of this planet,‡ and perform the ceremonies of the hōmū, jūpū, pōōja, &c. to appease him. A number of stories of this god are to be found in the Hindoo books, such as that of his burning off the head of Gūnāshū, destroying Dūshūrūthū's chariot, giving rise to bad harvests, bad luck, &c. &c.

\* Shūaivarū, or Saturday. One of the names of Shūnee is Shūnoishchur\*, viz. he who travels slowly.

† This god is represented as sitting on this bird to denote, most likely, his voracious nature. Saturn, in the European system of idolatry, was represented as devouring his children. The vultures in Bengal are highly useful in devouring the dead bodies of men and beasts, many of which are left in the roads and at the sides of the rivers. It is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before, illustrating in the most striking manner the words of our Lord "Wheresoever the carcase is, there will the vultures be gathered together." Matt.

xxiv. 38.

‡ See the preceding volume, page 202.



*Rahoo.\**

THIS god is painted black ; wears black garments ; rides on a lion ; has four arms, in which he holds a scimitar a spear, and a shield, and with the other hand he gives a blessing. He is the son of Singhika. His image is to be as high as the breadth of twelve fingers. Rahoo was originally an ūsoorū, but at the churning of the sea† took his present name and form, that is, became one of the heavenly bodies. ‡

The common Hindoos believe that Rahoo, at the time of an eclipse, eats either the sun or moon|| for a time ; but in consequence

\* The ascending node.

† See account of the ūsoorū.

‡ Jupiter debauched Calisto, the daughter of Lycaon, king of Arcadia. When her fault became known, Juno turned her into a bear. Jupiter, however, afterwards advanced this bear into heaven, and made it a constellation, which the Latins called Ursa Major.

|| See a note in page 190 of the preceding volume.

It is a most remarkable and unaccountable coincidence in the notions of remote nations, that the Chinese and the Greenlanders, as well as the Hindoos, should think that the sun, or the moon, is devoured at the time of an eclipse. "As soon as they (the Chinese) perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such horrid din they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon." Crantz, in his history of Greenland asserts, that a similar custom, at the time of an eclipse, exists among this people, who could certainly never have learnt it either from the Hindoos or Chinese.

of certain ceremonies being performed\* he is obliged to throw his morsel up again. Many persons perform a number of ceremonies, as, repeating the names of the gods, the shraddhū, pouring out water to deceased ancestors, setting up gods, making offerings, &c. because the shastrū has declared that the merit arising from these actions is at this time very great.

*Names.* Tūmū, or, the dark, or he who is possessed of a great proportion of the quality of darkness.—Rahoo, or, he who devours and then throws up the sun and moon at the close of an eclipse.—Swūrbhanoo, or, he who shines in the heavens.—Soinghikāyū, or, the son of Singhika.—Vidhoontoodū, or, he who afflicts the moon.

### *Kātoo.†*

KĀTOO is the headless trunk of Rahoo, which became immortal at the churning of the sea.

This god is painted the colour of smoke; and wears garments of the same colour; rides on a vulture; in one hand holds a club, and with the other gives a blessing; and is of a terrific appearance. The image is to be the thickness of six fingers in height.

\* The mob at this time beat the drum, clap their hands, dance, and cry *Huree bul! Huree bul!*

† The descending node.

**THE** preceding may be called the **Hindoo CELESTIAL GODS**, because they are the most eminent, and most of them occupy superior heavens. I dare not say, that I have not omitted a single deity of this order, as I have not found a book which contains an exact list of the gods according to their precedence, and I have been obliged to depend upon the word of the pūndits whom I had near me. I could easily have enlarged the list, by inserting accounts of other forms of these gods, but as this would have swelled my work beyond the limits I wished, I hope this may suffice, and I now proceed to the celestial goddesses.

SECTION II.

*Doorga.*

IN those parts of the Hindoo shastrs in which the Hindoo pñdits treat of active and passive matter as employed in the production of the world, this goddess is spoken of as representing passive matter under the name of Prùkritēē or Bhūgūvūtēē. When she appears after creation, we find her born in the house of Dñkshū, one of the first progenitors of mankind, and called by the name of Sūtēē. Under this name she was married to the god Shivū, but renounced her life at hearing her father speak disrespectfully of her husband.\* After this she again sprang to birth; assumed the name of Parvūtēē, the daughter of Himalūyū;† and was again married to Shivū, by whom she had two children Kartikāyū and Gūnāshū.‡ Her mother's name was Mānūka.

Doorga has a thousand names, and has had many births to destroy the ūsoorū. §

\* In allusion to this attachment, when a woman gives up her life on the funeral pile of her husband, she is called Shītēē.

† The mountain of this name.

‡ While Doorga was sitting with her husband, before the birth of Kartikāyū, being interrupted by the intrusion of the assembled gods, she cursed the gods, and doomed them to be for ever deprived of the happiness of having children.

§ Sir W. Jones, not improperly, considers Doorga as bearing a pretty strong resemblance to Juno, as well as to Minerva, or Pallas.

The reason of her being called Doorga is thus given in the Kashēekhündū.\*

On a certain occasion, Ūgūstyū, the moonee, asked Kartikāyū, how it was that Pārvūtēē was called Doorga. Kartikāyū replied, that formerly an ūśoorū named Doorga, the son of Roodroo, having performed tūpūśya to Brūmha, and obtained his blessing, became a great oppressor: he conquered the three worlds, and took the thrones of Indrū, Vayoo, Chūndrū, Yūmū, Ūgnee, Vūroonū, Koovārū, Būlee, Ēēshanū, Roodrū, Sōōryū, and the eight Vūsoos. The bramhūns, through fear of him, forsook the reading of the vādūs; he destroyed the preparations for the sacrifices about to be performed by the bramhūns; plundered every one of his riches; the rivers, through fear, changed their courses; the fires forbore to burn; the terrified stars retired from sight; and the points of the heavens hid their faces. This tyrant destroyed all religious ceremonies; he assumed the forms of the clouds, and gave rain as he pleased; the earth through fear gave an abundant increase; all the trees, terrified, yielded flowers and fruits out of season. All the wives of the rishees were compelled to celebrate the praise of this oppressor. He sent all the gods from their heavens to live in forests. At his beck all the gods came and performed his worship.

At last the gods applied to Shivū. Indrū said, "He has dethroned

\* Apart of the Śāhūndū pūoranū.

me." Sōōryū said, "He has taken my kingdom;" and thus all the gods recited their miserable tales. Shivū, pitying their case, spoke to Parvūtēē, to go and destroy the ūsoorū. She, pleased, accepted the commission, and told the gods not to fear.

This goddess first sent a female named Kalūratrēē, whose beauty bewitched the inhabitants of the three worlds. She ordered the ūsoorū to restore things to their ancient state. The latter full of fury, sent some soldiers to lay hold of Kalūratrēē; but she, by the breath of her mouth, reduced them to ashes. Doorgū then sent 30,000 other ūsoorūs, who were such great monsters in size that they covered the surface of the earth. Among these ūsoorūs were the following sorts: doordhūrū,<sup>1</sup> doormookhū,<sup>2</sup> khūrū,<sup>3</sup> shēērūpanec,<sup>4</sup> pashūpanec,<sup>5</sup> soorāndrū,<sup>6</sup> dūmūnū,<sup>7</sup> hūnoo,<sup>8</sup> yūgnūhance,<sup>9</sup> kūrūgūrōmū,<sup>10</sup> oograsū,<sup>11</sup> dāvūkūmpūnū,<sup>12</sup> &c. At the sight of these ūsoorūs, Kalūratrēē ascended into the air, fled to Parvūtēē, and the ūsoorūs followed her. The ūsoorū Doorgū with 100,000,000 of chariots, 200 ūrvoodūs\* of elephants, ten millions of swift-footed horses, and innumerable foot-soldiers, went to fight with Parvūtēē, on the mountain Vindhū. As soon as the ūsoorū drew near, Parvūtēē assumed 1000 arms, and called to her assistance different kinds of beings, as jūmbhū,<sup>1</sup> mūhajūm-

1 Difficult to catch.

2 Foul-mouthed.

3 Cruel.

4 Holding a human skull in the hand.

5 Wielders of the pashū.

6 Sovereigns of the gods.

7 Bullies.

8 Of high cheek bones.

9 Sacrifice-destroyers.

10 Whose hair is like scimitars.

11 Of terrific countenance.

12 They

who make the gods tremble.

1 Malicious.

\* Or 20,000,000,000.

*bhū,*<sup>2</sup> *vijūmbhū*<sup>3</sup> *vikūtanūnū,*<sup>4</sup> *lūmbūpingakshū,*<sup>5</sup> *mūhishū,*<sup>6</sup> *mūhō-*  
*grū,*<sup>7</sup> *ūtyoogrū,*<sup>8</sup> *vigrūhū,*<sup>9</sup> *krōōrakshū,*<sup>10</sup> *krōdhūnū,*<sup>11</sup> *krūndūnū,*<sup>12</sup>  
*sūnkrūndūnū,*<sup>13</sup> *mūhabhūyū,*<sup>14</sup> *jitantūkū,*<sup>15</sup> *mūhavahoo,*<sup>16</sup> *mūhabūk-*  
*trū,*<sup>17</sup> *mūhēēdhūrū,*<sup>18</sup> *doondoobhū,*<sup>19</sup> *doondoobhivūrū,*<sup>20</sup> *mūhadoop-*  
*doobhināsikū,*<sup>21</sup> *oograsyū,*<sup>22</sup> *dēērgūdūshūnū,*<sup>23</sup> *māghūkāshū,*<sup>24</sup> *brikanū-*  
*nū,*<sup>25</sup> *singhasyū,*<sup>26</sup> *ṣhōōkūrūmookhū,*<sup>27</sup> *shivarūvūmūhōtkūtū,*<sup>28</sup> *shookū-*  
*toondū,*<sup>29</sup> *prūchūndasyū,*<sup>30</sup> *bhēēmakshū,*<sup>31</sup> *kshoodrūmanūsū,*<sup>32</sup> *oolōōkū-*  
*nātrū,*<sup>33</sup> *kūnūkasyū,*<sup>34</sup> *kakūtōōndū,*<sup>35</sup> *khūranūkhū,*<sup>36</sup> *dēērgūgrēēvū,*<sup>37</sup>  
*mūhajūngū,*<sup>38</sup> *shirōddhūrū,*<sup>39</sup> *rūktūvrindūjūvanātrū,*<sup>40</sup> *vidyootjivhū,*<sup>41</sup>  
*ūgninātrūkū,*<sup>42</sup> *tapūnū,*<sup>43</sup> *dhōōmrakshū,*<sup>44</sup> *dhoomūnishwasū,*<sup>45</sup> *shoorū-*  
*chūndangshootapūnū,*<sup>46</sup> *mūhabhēēshūnūmookhū,*<sup>47</sup> &c. She also  
 brought a number of weapons out of her body, as ūsee,<sup>1</sup> *chūkrū,*<sup>2</sup>  
*bhooshoondēē,*<sup>3</sup> *gūda,*<sup>4</sup> *moodgūrū,*<sup>5</sup> *tōmūrū,*<sup>6</sup> *bhindipadū,*<sup>7</sup> *pūrighū,*<sup>8</sup>  
*koontū,*<sup>9</sup> *shūlyū,*<sup>10</sup> *shūktee,*<sup>11</sup> *ūrdhūchūndrū,*<sup>12</sup> *kshoorūprū,*<sup>13</sup> *narachū,*<sup>14</sup>

2 Very malicious.	3 In various ways malicious.	4 Of fear-exciting countenance.	5 Of
long yellow eyes.	6 Like buffaloes.	7 Wrathful.	8 Exceedingly wrathful.
9 Warriors.	10 Cruel-eyed.	11 Wrathful.	12 Causers of crying.
13 Causing to cry excessively.	14 Fear-exciting.	15 Having conquered Yūmī (death).	16 Large-armed.
17 Large-faced.	18 Large as mountains.	19 Players on the doondoubhee.	20 Excellent players on the doondoubhee.
21 With noses like the doondoubhee.	22 Wrathful-countenance.	23 Long-tooth'd.	24 With hair like clouds.
25 Leopard-fac'd.	26 Lion-fac'd.	27 Pig-fac'd.	28 Exciting terrors by making sounds like the jackall.
29 With bills like a parrot.	30 Terrible-fac'd.	31 Terrific-eyed.	32 Little minded.
33 Owl-eyed.	34 Gold-fac'd.	35 Crow-fac'd.	36 Sharp-nail'd.
37 Long-neck'd.	38 Long-thigh'd.	39 Large-veined.	40 With eyes red like the yīva flower.
41 With tongues like lightning.	42 Fiery-ey'd.	43 Inflamers.	44 Smoke-ey'd.
45 With breath like smoke.	46 Giving pain to the sun and moon.	47 Of horrid countenance.	

1 A scimitar.	2 A discus.	3 Hatchet.	4 A bludgeon or club.	5 A hammer.	6 An
iron crow.	7 A short arrow.	8 A bludgeon.	9 A bearded dart.	10 A javelin.	11 Another.
12 An arrow like a half moon.	13 A weapon like a spade.	14 A small arrow.			

shilēemookhū,<sup>15</sup> mūhabhūllū,<sup>16</sup> pūrūshoo,<sup>17</sup> bhidoorū,<sup>18</sup> and mūrmū-bhādū.<sup>19</sup> The troops of the ūsoorū next let their arrows fly against Parvūtēē thick as drops of rain in a shower; they also plucked up the trees and took up the mountains and flung at her. Parvūtēē while sitting on the mountain Vindhū threw out a weapon which carried away all the arms of the ūsoorū, who seeing this, took a flaming weapon and threw it at Parvūtēē; but the goddess turned it aside. He then threw another, and she let fly an hundred arrows and resisted it. He next let fly an arrow to strike Parvūtēē on the breast, but this also she repelled, as well as two other instruments, viz. the gūda, and the shōōlū, which the ūsoorū threw. At last Parvūtēē seized Doorgū, and set her left foot on his breast; but he struggled and got away, and began again to throw arrows and weapons at Parvūtēē. The 9,000,000 beings whom Parvūtēē caused to issue from her body then destroyed all the soldiers of the ūsoorū. Seeing this, Doorga caused a dreadful shower of hail to descend, which Parvūtēē rendered harmless by throwing an instrument called shōshūnū.\* He next, breaking the peak of a mountain, threw it at Parvūtēē, who cut it into seven pieces by her arrows. The ūsoorū now assumed the shape of an elephant as large as a mountain, and went near to Parvūtēē, who tied his legs, and with her nails, which were like kūrḡūs, tore him to pieces. He then arose in the form of a

15 A round arrow.    16 A very long spear.    17 A hatchet like a half moon.    18 A thunder bolt  
ful of spikes.    19 A bearded arrow.

\* A weapon which dries up liquids.



buffaloe, and with his horns cast mountains, trees, and stones at Parvūtēē, tearing up the trees by the breath of his nostrils. Parvūtēē next pierced him with the trident, when he reeled to and fro, and, renouncing the form of the buffaloe, assumed his original body as an ūsoorū, with a thousand arms and weapons in each. Going up to Parvūtēē, the goddess seized him by his thousand arms, and carried him into the air, from whence she threw him down with dreadful force. Still however, not dying, she pierced him with an arrow in the breast, when the blood issued in streams from his mouth and he died.

The gods filled with joy caused a shower of flowers to fall, and began to play on the doondoobhee. Sōōryū, Chūndrū, Ūgnee, &c. again obtained their former glory. All the gods got upon their thrones again; the moonies and bramhūns began to read the vādūs, perform sacrifices, &c. &c. and all the gods filled heaven with the praises of Parvūtēē, and gave her the name of Doorga.

The image of Doorga has ten arms. In one of her right hands is a spear, with which she is piercing an ūsoorū; with one of the left she holds the tail of a snake (which is biting the ūsoorū) and the hair of the ūsoorū. Her other hands are all stretched behind her head, and in them she holds different instruments of war. Against her right leg leans a lion, and against her left leans the ūsoorū.

The images of Lūkshṁēē, Sūrūswūtēē, Kartikāyū, and Gūnāshū, are very commonly made and fastened by the side of that of Doorga, but not always.

The image of Doorga is in some places constantly preserved, and worshipped at pleasure. It is made of clay, and placed either in an out-house, or a temple.

The name, or mūntrū, of Doorga is received by many, to whom she becomes their ishtū goddess, or protectress. These people are called Shaktūs.\*

The festival called Doorgōtsūvū is the most popular of all the Hindoo annual pōōjas in Bengal. Immense sums are expended upon it; all business throughout the country is laid aside for several days, and universal festivity and licentiousness prevails. A short time before the festival, the learned men and sirkars† employed in Calcutta, almost universally return home, and enjoy a holiday of several weeks.

The Hindoos say, that this worship has been performed through

\* As this goddess is the image of the divine energy, (shaktū means energy) the people who take her name are called Shaktīs.

† Natives who direct the business of Europeans are commonly called sirkars. The proper name is Mootsūdde, or Moohūree.

the four yoogŭs, but that Soorŭtŭ,\* a king, in the end of the dwa-pŭrŭ-yoogŭ, made known the present form of worshipping the goddess, and that from this king the worship of Doorga in the month Choitrŭ began. In this month it is called Vasŭntēē pōōja.†

In the trātŭ yoogŭ Ramŭ is said to have performed the worship of Doorga in the month Ashwinŭ; and that from him, it is continued in this month, and called Sharŭdēēya pōōja.†

In Bengal, at present, the worship of Doorga is celebrated with the greatest shew in the month Ashwinŭ, and this festival I shall now attempt to describe. About a fourth part of the number of those who perform this pōōja in the latter month celebrate it in the month Choitrŭ.

On the 9th day of the decrease of the moon, in the month Ashwinŭ, the festival begins, when the ceremony called sŭnkŭlpŭ‡ is

\* It is related that Soorŭtŭ, a king, first began this worship in this month. He offered a very great number of goats, sheep, and buffaloes to Doorga, believing, according to the shastrŭ, that as many hairs as there were upon the different animals offered, so many years' heaven he should enjoy. However, when he died, and went to Yŭmŭ, there was a great deal of judgment over him. At length it was decided, that Soorŭtŭ had much merit, but that he had destroyed the lives of many animals. It was therefore resolved, that he must at once be born and suffer death in the form of all these beasts, and then immediately be advanced to heaven.

† Vasŭntēē, *spring*. Sharŭdēēya, *sultry*.

‡ Sŭnkŭlpŭ is performed by taking into the joined hands a metal instrument called kōsha containing water, flowers, fruits, linseeds, rice, and a blade of kōshŭ grass, reading amŭntrŭ, and promising that on the succeeding days the person will perform the worship of Doorga.

performed, and after that the worship of Doorgā, before a pan of water.

On the 10th, 11th, 12th, 13th, 14th, and 15th days of the moon, the same ceremonies are performed before the pan of water ; and, with some trifling variations in the offerings, continued on the 16th, 17th, 18th, 19th, and 20th.

On the 21st day of the moon, what is called ūdhivasū\* is performed, at the close of the pōōja.

On the 22d, early in the morning, what is called prūtisht'ha† is performed, after which the great pōōja before the image begins.

First, what are called chūksloor-danū and pranū-danū‡ are performed, i. e. giving eyes and life to the images, after which they become proper objects of worship.

\* Ūdhivasū is a preliminary ceremony, and consists, on this occasion, in taking a number of things, as rice, fruits, &c. and touching a pan of water, and afterwards the forehead of the image with them. The officiating bramhīn reads a mūntrū every time he thus touches the pan of water and the forehead of the image.

† Prūtisht'ha in this place means the placing the image on the place prepared for it in the house set apart for worship, at which time the appointed mūntrūs are read.

‡ In performing this curious ceremony the officiating bramhīn touches with the two fore-fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image. When he touches these places he says, " Let the soul of Doorga long continue in happiness in this image." After this, he takes a leaf of the vilwū tree, rubs it with ghee, and holds it over a burning lamp till it is covered with soot, of which he takes a little on the stalk of another vilwū leaf and touches the eyes, filling up with the soot a small white place left in the pupil of the eye.

The worship of Gūnāshū and other gods precedes ; then that of the companions of Doorga in her wars, who are represented by the dots of paint on the arch made over the heads of the images. These companions are called Yōginēē, Dakinēē, &c. They are a kind of inferior goddesses. The offerings to these companions consist of very small slices of plantains, on each of which are stuck two or three grains of rice, &c.

Then follows the worship of the other images set up with that of Doorga, which includes dhyanū, jūpū, mūntrūs, offerings, &c.

After this the principal pōōja, that of Doorga. First, the officiating bramhūn\* performs dhyanū, in which, sitting before the image, he closes his eyes, and repeats the proper mūntrūs, meditating on the form of the goddess ; also thinking within himself, “ I present to the goddess all these flowers, fruits, &c. [here he goes over all the offerings ;] I slay all these animals, &c. Again dhyanū. Then he calls upon the goddess Doorga to come and receive her worship, saying, “ O goddess, come here, come here ; stay here, stay here. Take up

\* The person who performs the Hindoo ceremonies in his own name, or on whose account they are performed by another, is called a yājīmanū, and another bramhūn who dictates to him, is called a poorōhitū. The first performs the different acts of the ceremony, and the other, from a separate paper drawn from the shastrū, lays down the rules how one part of the ceremony is to succeed another, and in what manner each part is to be done. If a bramhūn perform the hōmū (burnt offering) with his own hands, and in his own name, he is called hōta, and the person repeating the rules of the shastrū is called acharyā, and (when pōōja is performed) tūntrū-dharūkū. I have heard of an instance of a quarrel arising betwixt the performer and the prompter, in the very midst of the worship, which actually proceeded to blows.

thine abode here, and receive my worship." This bramhūn then places a bit of square gold, or silver, in the shape of a seat or low stool, for the goddess to sit upon. He then asks if she has arrived happily. He again answers for her "Very happily." Now water for washing the feet is offered, by taking it up with a kind of spoon, from one vessel, and, while repeating the mūntrū, pouring it out again into another, which has been placed to receive water that is not wanted. Then about ten or fifteen blades of dōōrvū grass, a yūva flower, sandal powder, rice, &c. are offered with a mūntrū, and laid at Door-ga's feet. Water is then presented to wash the mouth (achmūnū.) After this, curds, sugar, and a lighted lamp are presented, with mūntrūs. Again water to wash the mouth, and after this water to bathe, with mūntrūs. Then cloth, or garments, are offered with mūntrūs; then jewels or ornaments for the feet, arms, fingers, nose, ears, &c. now sandal wood, and red or white lead, with a mūntrū; then flowers of different kinds are presented by one at a time, with a separate mūntrū for each flower; a vilwū leaf, with some powder from the sandal wood put upon it, repeating a mūntrū. Then taking up two handfuls of flowers of different kinds at once, he presents them with a mūntrū; this is done three times. Next incense is offered; then a lighted lamp and meat-offerings, after which the bramhūn walks round the image seven times, repeating mūntrūs and stūvū.

After this the bloody sacrifices are offered. If the animal be a

sheep or a goat, as is always the case on the first day, the officiating bramhūn, after bathing it either in the river or in the house, puts his left hand on its forehead, marks its horns and forehead with red lead, and reads a mūntrū, in which he offers it up to the goddess thus, "O goddess, I sacrifice this goat\* to thee, that I may live in thy heaven to the end of ten years." He now reads another mūntrū in its ear, puts flowers, and sprinkles water, on its head. The instrument with which they kill the animal is consecrated by putting flowers, red lead, &c. upon it, and writing upon it the mūntrū which is given in the ear of Doorga's disciples. The officiating bramhūn next puts the instrument of death on the neck of the animal, and then into the hand of the slayer, after presenting to him a flower as a blessing.† The slayer is generally the blacksmith,‡ but sometimes a bramhūn. The assistants put the goat's neck into an upright post excavated at the top so as to admit the neck betwixt its two sides, while the body remains on one side of the post, and the head on the other. An earthen pot is put on a plantain leaf, and in the earthen pot a plantain. Then the person cuts off the head at one blow. Another person holds up the body, and drains out the blood upon the plantain in the bason.

\* Only male animals are offered.

† It is common among the Hindoos for a superior to give a blessing while presenting a flower.

‡ The Hindoos covet the honour of cutting off the head of an animal cleverly at the time of these sacrifices. If it be not done at one blow they drive the cutter away in disgrace. The shastrās have denounced vengeance on the person who shall fail to cut off the head at one blow: his son will die, or the goddess of Fortune (Lōkshmtē) will forsake him.

If the person who makes the sacrifice does not intend to offer the flesh to Doorga,\* the slayer cuts only a small morsel from the neck and puts it on the plantain, when some one carries it, and the head, and places them before the image, putting on the head a lighted torch. After all the animals have been thus killed, and carried before the image, the officiating bramhūn repeats certain mūntrūs over the flesh and heads, and then presents them to the goddess, with the blood which fell on the plantains. Then, taking the blood from the bason, he puts it on a plantain leaf, and cuts it in four parts, presenting it to the four goddesses who are attendants upon Doorga.

Offerings of rice, plantains, sugar, sweetmeats, sour milk, curds, pulse of different sorts, limes, fruits, &c. &c. &c. are next presented with mūntrūs. Now jūpū is performed. After this camphor water is given to the goddess to drink; then beetle-nut, limes, spices, &c. &c. made into what is called panū.† Then what is called stūvū, i. e. praise or flattery, is offered. This part closes with the prostration of the officiating bramhūn. Afterwards food is presented with many mūntrūs to the goddess. This food consists of what is called khi-chooree,‡ fried fruits, fried fish and flesh, &c. &c. It is sometimes given immediately after the first pōōja, and sometimes a little while after. About four or five o'clock in the afternoon, a great dinner is

\* This is rarely or never done at present. There are no particular parts of the animal which may not be offered.

† Chewed by almost all the natives. See vol. 1, page 175.

‡ A common dish in Bengal, made of rice, boiled up with turmeric, pease, spices, ghee, &c.



given to the goddess. Amongst other things of which this dinner consists are the following: Prepared greens of three or four kinds; prepared peas of three or four kinds; fried fruits, sweet potatoes, &c. fried fish mixed with fruits of four or five different sorts; the flesh of sheep and goats stewed in two or three ways; preparations of tamarinds, two or three sorts; rice boiled in milk, two or three sorts; fifteen or sixteen sorts of sweetmeats, &c. All these different sorts of food are offered with separate müntrūs. After this, water, beetle, &c. are presented.

The bramhūns are entertained either with sweetmeats, or a regular dinner, by the person at whose house the pōōja is performed. Some are expressly invited, and others attend to see the ceremonies. The food which has been presented to the goddess, being considered as sin-destroying food, is given to the guests with a sparing hand; some of whom (mothers) beg to take a morsel home to cure their children, or relations, of diseases. Food is also sent as presents to the neighbours, and the inferior casts carry away great quantities.\*

In the evening the officiating bramhūn takes a brass candlestick,

\* In some places a family or several families of bramhūns are supported by the revenues attached to a temple, and by the offerings presented to the idol. At the time of a festival the heads of these families wait on those who come to see the idol and to make offerings to it, and present them with beetle, sweetmeats, fruits, water, &c. according to their quality.

or lamp with five lights, and waves it before the goddess, repeating *mūntrās*. Afterwards he takes a shell with water in it, and waves it before the goddess; then a piece of cloth, doing the same. At night the house where the goddess is placed is lighted up. About eight o'clock to the goddess is presented unleavened bread, butter, fruits, sweetmeats, curds, milk, &c. At midnight some persons perform another *pōḍja*; but in this case the offerings are few, and there are no bloody sacrifices.

After the *pōḍja* of the day, many rich men engage a number of prostitutes to dance and sing before the idol.\* Their songs are exceedingly obscene, and their dances very indecent. The clothes of these women are so thin that they are almost the same as naked; the hair of some is thrown loose hanging down to the waist; they are almost covered with ornaments. While these dances are going forward the doors are shut to keep out the croud. Europeans also are carefully

\* This is a part of many of the Hindoo festivals. There is a remarkable difference betwixt the dispositions which men find it necessary to bring with them into the service of the true God, the God of the Bible, and those which they carry with them into the ceremonies of idolatry. When a considerate man enters a place of christian worship, his feelings tell him, that he is treading on holy ground; when such a person opens the Bible, his conscience soon reminds him, that this is a holy book. Private prayer is so holy an act, that a man who enters upon it is soon constrained either to leave off sinning, or praying. But a Hindoo, when going to an idol temple several days journey from his house, often takes a prostitute with him, and never thinks the idol will be angry with him;—the *vādī* supplies the Hindoo with *māntrās* to murder his enemy;—thieves worship *Kalēś* to obtain her protection in the work of plunder,—and in this instance half a dozen prostitutes are brought to dance almost naked before *Doorga*, without a suspicion that the goddess will be angry with such impiety.

excluded. These dances continue about four hours. Six, seven, or eight women are employed, and dance at once, and are assisted by music. The spectators, when remarkably pleased with a part of the song, or the notes of a singer, throw to her as much as four, eight, or sixteen roopees; besides which, the rich Hindoo who employs these women gives them presents of garments, and considerable sums of money. The sons of the rich natives are highly pleased with these dances.

On the second day, the pōōja and sacrifices are much the same as the first, except that the bathing of the goddess has more ceremonies in it, and is called the great *snanū*: In this *snanū*, or bathing, the first thing is, to bring some earth thrown up by the teeth of a wild hog, and, mixing it with water, present it with *mūntrūs* to the goddess. This earth is for the purpose of cleansing the body like soap. The next thing is to bring some earth from before the door of the king, and, mixing it with water, and reading *mūntrūs*, to present it to the goddess. The third thing is to bring some earth from before the door of a courtesan and do the same. The fourth thing is the presenting some earth from the side of the Ganges in the same way. The fifth, some earth raised by ants, and the sixth, earth from any river side, not the Ganges. Then turmeric is presented with *mūntrūs*. After this, fruits and spices; then the water of the coconut; then the water of the melon; then the juice of the sugar-cane;

\* See an account of *Gūnāshī*, page 62.

then honey, ghee, sour milk, milk, cow's urine, cow's dung, sugar, treacle, and different sorts of oil. While all these things are presenting to the goddess, the officiating bramhūn revolves in his mind that he is giving all these things for the bathing of the purpose of the goddess. At the close, he presents the water of the Ganges with mūntrūs; after this the water of four seas; or, not getting this, the water of the Ganges in its stead; then the water of some other river. The snanū is closed by a present of cloth for the loins. In the evening, or else in the night, according to the conjunction of the stars, what is called the sūndhee pōōja is performed. In this worship only one bloody sacrifice is offered. Some persons offer no bloody sacrifices. All widows fast on this day.\*

On the third day, pōōja is only once performed, but the offerings and sacrifices are many; buffaloes are offered only on this day. A respectable native once told me he had seen one hundred and eight buffaloes sacrificed by one Hindoo at this festival. A vast number, of course, must be slain in the whole country. Some of the Hindoo kings used to kill a thousand animals on these occasions.† The males alone are

\* This applies, particularly to widows with children, the latter deriving benefits from this meritorious act of their mothers.

† The father of the present king of Nāḍēya, at one of these festivals, offered a great number of goats and sheep to Durgā. He began with one, and doubling the number each day continued it sixteen days. On the last day he killed 53,168, and in the whole he slaughtered 63,535 animals. He loaded boats with the bodies, and sent them to the neighbouring bramhūns, but they could not devour them fast enough, and great numbers were thrown away. Let no one, after this, tell us of the scruples of the bramhūns about destroying animal life, and eating animal food.

sacrificed. They are in general young and very tame ; and cost from five to sixteen roopees each. None of the Hindoos eat the sacrificed buffaloes except the shoe-makers.\* Before the buffalo is slain he is bathed ; the officiating bramhūn also puts red lead on his horns, and, with a red string, ties on the forepart of the breast a piece of wool made thin like cloth, and smeared with red lead ; then he puts a piece of cloth coloured over with turmerick on his back, and a necklace of vilwū leaves on his neck. Mūntrūs are read while all this is going on. The ceremonies of cutting off the heads and presenting them to the goddess, are similar to those already described respecting the sacrifice of goats and sheep.

At the close of this day's pōōja, the multitude, rich and poor, taking up the mud mixed with blood which has collected on the spot where the animals were slain, daub their bodies all over, and dance like furies on this spot, and then go out into the street, dancing and singing indecent songs accompanied with music, and visit those houses where images of the goddess have been set up.

At the close of the whole, the officiating bramhūn performs the hōmū pōōja with many mūntrūs, and gives dūkshinū, i. e. presents.

\* In some places the tame hog is offered to Doorga by the lowest casts, who, among other offerings, present spirituous liquors to the goddess. At the end of the ceremonies these persons cook and eat the flesh, drink the spirits, and then, in a state of intoxication, the men and women dance together, and commit the greatest indecencies. No bramhūn will assist at these ceremonies ; if any one did he would lose cast. All those bramhūns who perform ceremonies for persons of low cast sink in society.

to the goddess, a sum of money, commonly about four roopees. Some give one hundred, some one thousand roopees. Mūntrūs are read while the dūkshinū is making. This present at last comes into the hands of the officiating bramhūn. In no other respect does the work of this day differ from the two former days.

In the year 1806 I went to see the worship of this goddess, as performed at the house of Raja Rajkrishnū at Calcutta. I arrived there about 12 o'clock at night, and waited two hours or more to hear the songs sung before the goddess. The pōōjas of the day were over. The buildings where the worship was performed were four rooms, or rather porticos built on four sides, and leaving a square in the middle. The room to the east contained wine, English sweet-meats, &c. for the entertainment of English guests, with a native Portuguese or two to wait on the visitors. In the opposite room the image was placed, with vast heaps of all kinds of offerings before it. In the two side rooms were the native guests who came to look at the ceremonies. In the area were groups of Hindoo dancing women, finely dressed, singing, and dancing with sleepy steps, surrounded with Europeans sitting on chairs and couches. One or two groups of Mūsūlman men-singers were also singing Hindoo-st'hancee songs, and playing ludicrous tricks. Before two o'clock the place was cleared of the dancing girls, &c. and of all the Europeans except ourselves, and the lights were almost extinguished, except in front of the goddess. As soon as the area was cleared, and all was

ready, the doors of the area were thrown open, and a vast crowd of natives rushed in, almost treading one upon another. Among these were the vocal singers, having on long caps like sugar loaves. The crowd were compelled to sit down in the area, which I should suppose was fifty cubits long and twenty-five wide. When they were sat down, they were so wedged together as to present the appearance of a solid pavement of human skulls. A little space was left immediately before the image for the motions of the singers, who all stood up. Four sets of singers were present on this occasion, the first consisted of bramhūn singers,\* the next were singers from the cast of the bankers,† then from the voishnūvūs,‡ and the last were from the weavers.§ These sets of singers, by turns, sung filthy songs, and danced in indecent attitudes before the goddess, holding up their hands, whirling round, and poking their heads towards the image, then bending their bodies, and almost tearing their throats with their vociferations. The whole scene produced on my mind sensations of the utmost horror. The dress of the singers—their indecent gestures—the abominable nature of the songs they were singing—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were, in the very act of worship,

\* Distinguished among the natives by the name of Hūroo-thakpoṛū.

† Called Bhūvanēē.

‡ Called Nitaṇṇ.

§ Called Lūkahmēē.

swallowing down iniquity “ as the thirsty ox drinketh down water,” and we re perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit—these scenes and ideas, I say, excited feelings in my mind which no time can ever obliterate.

I would have given, in this place, a specimen of the songs sung before the image of Doorga, but when I was about to translate one of them, I found it was so full of broad obscenity that I could not write a single line of it. All those actions which a sense of decency keeps out of the filthiest English songs, are here detailed, sung, and laughed at, without the least sense of shame. A poor ballad-singer in England would be sent to the house of correction, and flogged, for performing the *meritorious actions* of these wretched idolaters.\*

This singing before the idol is continued for three days, from about two o'clock in the morning till nine.

The next morning, about eight or nine o'clock, a small pōōja takes place, but no bloody sacrifices. In the afternoon the people assemble and daub their bodies with turmeric, oil, and sour milk. The

\* The festivals of Bacchus and Cybele were equally celebrated for the indecencies which were practised by the worshippers of these deities both in their words and actions.



mistress of the house, accompanied by other women, goes to the image, and puts a roopee and some beetle in its hand, and strews some turmeric at its feet. On their retiring, the crowd bring out the image, place it on a stage, fasten it with cords to the stage, and carry it on their shoulders to the water. It is here placed in the center of two boats lashed together, and filled with people, among whom are dancers, musicians, singers, &c. At this time, in many instances, men dance stark naked on the boat before many thousands assembled, who only laugh at this gross impiety. Perhaps in one place on the river twenty or thirty images will be exhibited at once, and all the banks crowded with spectators rich and poor, old and young, all intoxicated with the scene. While the officiating bramhūn reads a mūntrū, they let down the image, with all its tinsel and ornaments, into the river, and the crowd set up a shout. Multitudes then rush into the river to drink the water, wash themselves with it, and carry it home, as they consider that even the waters of Gūṅga have more powerful virtues after the image has descended into them.

While the drowning of the image is going forward, the women of the house where the pōja was made, go to the room from whence the goddess was taken, and place a pan of water upon the spot where the goddess stood, and put upon the top of the pan a branch of the mango tree. After the image has been drowned, the crowd return to the house, and the officiating bramhūn taking his place by

the side of the pan, dips the branch of the mango tree into the pan of water, and sprinkles all the people with the water, reading mūn-trūs. This is considered as a blessing from the officiating bramhūn. The whole is closed by the crowd in the most loving way by giving each other the fraternal hug, and afterwards by partaking together of some sweetmeats and an intoxicating beverage made with hemp leaves.

Some classes of Hindoos, especially those who are the disciples of Vishnoo, do not offer bloody sacrifices to Doorga, though they celebrate this festival with much shew. These persons, instead of slaying animals, cut a pumkin in two, or some other substitute, and offer it to the goddess.

Presents to the bramhūns and their wives are made on each of the fifteen days by the person at whose house the image is set up, if he be very rich. If he be not rich enough to bear such a heavy expence, he gives presents on the three principal days of the pōōja; and if he be still poorer, he gives only on one day. These presents consist of gold and silver female ornaments, silk and cloth garments, and brass and other metal dishes, basons, &c. Some persons make the heaviest expence at these festivals to consist in outward shew and indecent merriment, and others in feasting and giving presents to bramhūns.

The cow is regarded by the Hindoos as a form of Bhūgūvūtē, (Doorga) and called by this name.

*Names.* Ooma, (see page 70).—Katyayūnē, or, the daughter of Katyū, a moonee.—Gourē, or, the yellow coloured.—Kalē, or, the black.—Hoimūvūtē, or, the daughter of Himalūyū.—Ēshwūrē, or, the goddess.—Shiva, or, the giver of good.—Bhūvanē, or, the wife of Shivū.—Sūrvūmūngūla, or, she who blesses all.—Ūpūrna, or, she who abstained from eating even leaves at the time of her tūpūsyā.—Parvūtē, or, the daughter of the mountain.—Door-ga, or, she who destroyed Doorgū, the ūsoorū; or, she whom it is difficult to obtain.—Chūndika, or, the terrible.—Ūmbika, or, the mother of the universe.

*The ten forms of Doorga.*

THIS goddess is said to have assumed ten different forms in order to destroy two ũsoorŭs, Shŭmbhoo and Nishŭmboo.

The following is the account of these too ũsoorŭs, as contained in the Markŭndāyŭ pooranŭ :

At the close of the trāta yoogŭs, two ũsoorŭs, brethren, named Shoombhŭ and Nishoombhŭ, performed tŭpŭsya to Brŭmha, Vishnoo, and Shivŭ. After they had performed these austerities to the latter 10,000 years, Shivŭ came and asked them what they wanted? They said they wished to obtain the blessing of immortality. Shivŭ argued a long time with them, to persuade them to ask for any other blessing short of immortality. They refused, and Shivŭ returned without blessing them.

From this time they began a most severe tŭpŭsya, which they continued for another thousand years.\* Shivŭ again appeared, and asked what blessing they wanted? To be immortal, they replied.

\* It is a maxim of the Hindoo religion, that by performing religious austerities the gods become subject to the wishes of men.

Shivū again argued with them, but they still persisted, and Shivū again left them.

Now they began still more painful austerities, tying their legs up, and hanging, with their heads downwards, over a fire, till the blood ran from their heads! They did this 800 years, till the inferior gods began to tremble, lest, performing such rigid holiness, they should take their places.

Indrū called all the gods together, and imparted to them his fears. They admitted that there was room enough for fear, but what remedy was there? Indrū advised that Kündürpū,\* with Rūmbha, and Tilōttūma,† the most beautiful of the courtezans, should be sent to break up their intense devotion. They went. Kündürpū ordered the spring to come round, and letting fly his arrow of flowers, wounded Shūmbhoo and Nishūmbhoo. Seeing these two beautiful women, they were taken in the snare and abandoned their tūpūsyā. With these women they lived 5000 years, and then began to think what fools they had been to leave their devotions. They thought this must have been a trick of Indrū's. They were angry with themselves, and driving the courtezans back to heaven, again renewed their tūpūsyā, cutting the flesh off their bones, and making burnt-offerings of it. This they continued for 1000 years, till nothing but bones were left.

\* The god of love.

† Heavenly courtezans.

Again Shivũ appeared to them, and persuaded them to receive a blessing inferior to immortality. They asked to be greater in riches and strength than either the gods or men. Shivũ gave them this blessing. Immediately they began to try their strength. They fought with, and beat Indrũ, and brought all the gods to be subject to them.

At length the gods were filled with fear and trembling. They solicited Brũmha and Vishnũ in vain. They went to Shivũ and complained. He said he could do nothing. They told him that through his blessing their all was gone, and what would now become of them? He at last told them to go and perform tũyũsya to Doorga. They did so. She was persuaded to undertake their cause, and went to the mountain Himalũyũ, where she began the war with Shoombhũ and Nishoombhũ. For the particulars of the destruction of these ũsoorũs, see page 183 of the preceding volume.

That part of the Markũndãyũ pooranũ which is called Chũndēē, places these forms of Doorga in the following order: First, as Door-ga, she sent her messenger to the ũsoorũs; 2. afterwards she assumed the name of Dũshũbhooja,\* and destroyed part of the army of these ũsoorũs; 3. Singhũvahinēē,† when she fought with their commander Rũktũvēējũ; 4. Mũhishinũrdinēē,‡ when she slew Shũmbhoo,

\* Having ten arms. † Sitting on a lion. ‡ Destroyer of the buffalo, [viz. of Shũmboo in this form.]

who had assumed the form of a buffalo ; 5. Jūgūddhatrēē,\* when she again overcame the army of these ūsoorūs ; 6. Kalēē,† when she destroyed Rūktūvēējū ; 7. Mooktūkāshēē,‡ when she again overcame the army of the ūsoorūs ; 8. Tara,§ when she killed Shūmbhoo ; 9. Chinnūmūstūka,|| when she killed Nishūmbhoo ; 10. Jūgūdgourēē,§ when all the gods entered on her praise.

The work called ūdbhootōttūr-kandū\* places these forms of Dōor-ga in a different order, viz. first, Koushikēē,† when she destroyed the messenger of these ūsoorūs with her breath, and afterwards Rūktūvēējū ; but as (according to the blessing of Brūmha to this ūsoorū) from every drop of his blood innumerable ūsoorūs were to arise, to prevent this she assumed the form of Kalēē, and drank up the blood of Rūktūvēējū ; she next assumed the name of Chamoon-da,‡ and destroyed another messenger belonging to the ūsoorūs named Chūndūmoondū. Under seven other forms, distinguished by the names Brūmhanēē, Mūhāshwūrēē, Kartūkēē, Voishnūvēē, Varahēē, Narsinghēē, and Indranēē, she destroyed these ūsoorūs and their army.

Such of the above forms as are distinguished by separate pōōjas, &c. will be noticed hereafter under their distinct names.

\* Mother of the world.

† The black.

‡ With flowing hair.

§ Saviour.

|| Headless.

§ The yellow.

\* A part of the Ramayānū.

† Or, she who was born from the kōshū (the bodies) of all the gods. ‡ Or, she who killed Chūndūmoondū, the ūsoorū.

*Singhāvahinē.*

THE image of this form of Doorga is placed on a lion; has four hands; in one she holds a sword, in another a spear; with another she forbids fear, and with the other she is giving a blessing. This image is painted yellow.

Many people make this image, and worship it on the 9th of the increase of the moon in the day, in whatever month they please, but in general in the month Ashwinū and Choitrū. It may be done for one, two, or three days. The ceremonies are almost entirely the same as those before the image of Doorga. Bloody sacrifices are offered. Sometimes a rich man performs this worship at his own expence, and at other times several persons join in the expence. They perform the worship of this goddess to obtain a seat in her heaven.



*Mūhishmūrdinē.*

THIS is the image of a yellow woman, sitting on a lion; sometimes she has six arms and sometimes ten. In one hand she holds the conch; in another the discus; in another a club; in another the water-lily; in another a shield; in the proper right hand a large spear, and in the left the tail of a snake. When this goddess had slain Shūmbhoo, the ūsoorū, he sprung again into existence in the form of a buffalo; on slaying the buffalo, Shūmbhoo assumed the human shape, holding in one hand a sword and in another a shield.

Some persons make this image, and worship it on the 9th of the month Choitrū. The ceremonies of jūpū, dhyanū, mūntrū, pōōja, &c. are nearly the same as before the image of Doorga, though less in length and splendour. Bloody sacrifices are offered.

Scenes of indecency enough to shock the greatest savages, take place at this festival, which, added to the ferocity of the goddess worshipped, are sad proofs of the depravity of the human heart, that can delight in gods so cruel, and in scenes so shockingly indecent. Here the man is more than brute.

A few persons preserve a clay image of this goddess, and worship it daily. In this case it is called Siddhāshwūrēē.

The tūntrū-sarū declares that the persons worshipping this goddess will obtain riches, the fruit of meritorious actions, whatever they desire, and future happiness.

Many persons, both dūkshinacharēēs and vamacharēēs, receive the initiating mūntrū of this goddess, serve her, and hope in her as their guardian deity.

\* There are two grand divisions of the Hindoos: the one called dūkshinacharēēs, and the other vamacharēēs. Dūkshinū means the right (hand) and is here used to confer respect. Acharū refers to general conduct, but here it includes only religious duties. Vamūnū means the left. The first class consists of the orthodox Hindoos, who profess to follow the directions of the vādūs. It is true, these persons, where the tūntrū and other shastrūs do not contradict the vādūs, pay respect to these shastrūs also, and in some cases observe their forms. The vamacharēēs are the heterodox Hindoos, who reject the vādūs, and particularly regard the tūntrū shastrūs, and what are called the shūktēē dāvtas. These persons are not distinguished by their outward dress, but they drink spirits, eat flesh, cohabit with, and perform a kind of worship to, loose women of inferior cast, yet they do all these things so secretly as to prevent the loss of cast. They perform many ceremonies, at times forbidden by the regular shastrūs. These persons do not consider these things as contrary to their religion, but as parts of it. This class of Hindoos has lately very much increased, many persons considering this way of obtaining the fruits of their religion as more direct and certain than that of the vādūs. The origin of this particular sect is attributed to some passages in the agūmū shastrūs.

*Jūgūddhatrē.*

THIS is the image of a yellow woman, with four arms, sitting on a lion. In one hand she holds a conch;\* in another a discus; in another a club; in another the flower of the water-lily. She wears red cloaths.

This goddess is worshipped in the month Kartikū, on the 7th, 8th, and 9th of the increase of the moon. This worship is very popular, though not so general as that of Doorga. Very large sums of money are sometimes expended on these occasions, especially in the illuminations, dances, singing, feasting of bramhūns, &c. Nearly one hundred and fifty persons are employed as singers and dancers, besides others who sing verses from the works called Chūndē, Krishnūnūngūlū, Ramayūnū, &c. A number of men like guards are also hired and placed near the temple for the sake of shew.

Much indecent mirth and filthy singing take place, and numbers of men dance stark naked before the image—and call this the way to heaven, the holy bramhūns smiling with complacency on these works of merit, so acceptable to the gods. The benefits expected from this worship are, the fruit of meritorious actions, riches, the

\* This shell is blown at the times of worship, and at other festivals.

mind's desire, and future happiness. These four things are commonly mentioned in the Hindoo shastrŭs, as the principal things promised by the gods to their worshippers.

The same kind of bloody sacrifices and offerings are presented to this image as to that of Doorga. The formulas are necessarily different.

Many clay images of this goddess are preserved, and worshipped daily, in different parts of Bengal.

Many persons adopt this goddess as their guardian deity.

*Mooktūkāshēe.*

**THIS** is the image of a naked woman, painted blue. She has four arms; the upper right arm is placed in the posture of giving a blessing; with the other she is forbidding fear; in her left hands she holds a sword and a helmet. She is standing upon the breast of the god Shivū, with her back towards his right side, and her left hand towards his left. In the image of Kalēē this goddess is standing on the latter with her face towards Shivū's head. In all other respects these two images are almost the same.

On the 14th of the decrease of the moon, in the month Maghū, the worship of this goddess is performed. The ceremonies are like those before the image of Kalēē, except some difference in the incantations. The number of the bloody sacrifices is very great. Spirituous liquors are presented to this goddess, but not publicly. This act takes place at a late hour at night, or rather at an early hour in the morning; for though some of the Hindoo shastrūs allow of this practice, yet it is far from being honourable. I am credibly informed, however, that at a village near Nūdēēya, a number of bramhūns of very great property, at the annual festival of this goddess, join in drinking the spirits which have been offered before.

the image, and when they are drunk, come out of the temple, preceded by lighted torches, and pass through the streets, dancing to the sound of music, and singing indecent songs. Some are hugging one another; others fall down quite drunk; others lose their way, and go along lifting up their hands, dancing and singing alone. The purer bramhūns stand gazing at a considerable distance, lest these licentious worshippers of the goddess should seize and drag them into this crowd of drunkards.

The benefits promised to the worshippers of this goddess are riches now, and heaven hereafter.

Some persons erect a hut, and others a more splendid edifice, and constantly keep a clay image of this goddess, and worship it every day. It is then called Siddhāshwūrē.

Very many persons receive the name of this goddess as their guardian deity.

*Tara.*

THIS is the image of a white woman, standing on the breast of Shivū. She has four arms, in one of which she holds a sword, in another an ūsoorū's head, with another she is giving a blessing, and with the other forbids fear.

The worship of this goddess may be performed in any month, at the total wane of the moon. It is celebrated in the night. Sometimes it is performed before an image made for the purpose, but most commonly before a clay image constantly kept for worship.

The ceremonies are like those before the images of the goddesses already mentioned. Bloody sacrifices are offered to this goddess; and even human sacrifices, it is currently reported, are offered in secret to her.

This goddess is considered by the Hindoos as a fury; soon angry, and sometimes inflicting on an importunate worshipper the most shocking and even mortal diseases. These idolators believe, that if a worshipper vex her with incessant petitions, she brings upon him a vomiting of blood, or some other dreadful complaint which soon puts an end to his life.

Almost all the disciples of this goddess are vamacharēes. Many of the Hindoo poets and learned men, in Bengal, are the disciples of this goddess. One of the benefits promised to those who receive this goddess as their guardian deity is the power of acquiring learning.



*Chinnāmūstūka.*

THIS is the image of a naked woman without a head, standing on the body of Shivū, surrounded with dead bodies. She is of a yellow colour, having a scimitar in one hand, an ūśorū's skull in another, with another forbidding fear, and with the fourth giving a blessing; and wears a necklace of skulls.

This image is not made at present, but the worship of this form of Doorga may be performed before the images of any of the shūktēē dāvtas. At the times of the worship of Doorga, Kalēē, Mook-tūkūshēē, &c. the worship of this goddess is most frequently performed. Bloody sacrifices are offered to her. Those who receive the initiating mūntrū of this goddess perform her worship daily before the shalgramū, or water, or flowers, or an incantation\* written on a thing called yūntrū.† The benefits to be derived from becoming disciples to this goddess are said to consist in riches, learn-

\* Before any one of these things, the worship of any of the gods may be performed; but the shalgramū is mostly preferred. The shalgramū being thus sacred to all the gods is despised by the voishnūvūs, who call it the (pack)-horse of all the gods.

† The yūntrū is a metal dish, painted red, on which the mūntrū sacred to the diety about to be worshipped is written with the stalk of the rīwū leaf, surrounded by a line having eight points.

ing, or mooktee, but principally riches. Yet people are afraid of becoming her disciples, as it is belived that such persons are destined to die a violent death.†

The disciples of this goddess are not very numerous; but most of them are vamacharēes.

\* A person can receive only one blessing at a time from his god. The Hindoos relate a story of a blind man who put a trick on his guardian deity by getting three blessings at once from him: he asked that he might see—his child—eat from off a golden dish every day. He was then childless.

† A bramhūa who had received the initiating mūntrī of this goddess, to avoid dying an unnatural death, it is said, used to confine himself to his house, where, however, a hatchet for sacrificing animals was hung up, and which fell upon and killed him as he lay asleep.

*Jūgūdgourē.*

THIS is a whole length figure of a woman, with four arms ; in one a conch, in another a discus, in another a club, and in the fourth a water-lily. This image is painted yellow.

This image is mostly worshipped on the 7th, 8th, and 9th of the increase of the moon in the month Maghū. The pōōja offerings, sacrifices, &c. are nearly the same as in the worship of Dōorga. A few persons receive the initiating mūntrū of this goddess, and observe the same ceremonies and customs as other shaktūs.

*Vägülamookhēe.\**

THIS is another form of Doorga. The image is nearly the same as that of the latter goddess.

This image is never made; nor is there any appointed time of worship, but the worship is performed generally on the 7th, 8th, and 9th of the increase of the moon in the month Maghū, before a pan of water, or the other proper representatives of the gods.

The ceremonies of worship are similar to those before the image of Doorga. The officiating bramhūn must wear yellow cloaths, and present yellow flowers. Flesh, fish and spirituous liquors are among the offerings. The sacrificed animals are not numerous.

The worship of this goddess is principally performed to effect the removal, the injury, or the destruction, of enemies, by engaging the goddess to exert her power on such enemies for the sake of the worshipper. She is also worshipped for the purpose of obtaining whatsoever the worshipper desires. One thing the worshipper some-

\* Of fear-exciting countenance.

times desires is the obtaining a certain female, perhaps the wife of another. He makes no doubt, if he can please the goddess, by presents (offerings), or flattery\* (stüvü), or by inflicting, for her sake, certain cruelties on his body (töpüsa), she will be disposed to grant him even the wife of another !

If the worshipper do not perform the appointed ceremonies according to the shastrü, it is believed that he will die, or be deprived of reason, or of speech, or that some dreadful calamity will befall him.

Particular forms of praise and of petition, referring in many cases to the destruction or injury of enemies, addressed to this goddess, are contained in the tüntrü-sarü.

Sometimes the hōmü sacrifice is performed to this goddess, when turmeric, oil, and salt, form the principal things offered. It is believed that after performing this ceremony for the destruction of an enemy, the goddess soon dispatches such a person.

If a shōōdrü wishes for the destruction of his enemy he pays a bramhën to perform this, or some other ceremony, before a goddess, to accomplish his murderous wishes.

\* How remarkably do these popular ideas of the gods illustrate those words "Thou thoughtest that I was altogether such an one as thyself." Psalm l. 21.

*Prūtyūngira.*

**THIS** is another form of Doorga, but the image is never made. The worship is performed in the night whenever a person chooses, which is, generally, when he wants to injure or destroy another. Bloody sacrifices and spirituous liquors are offered. The officiating bramhūn must wear red clothes and a roodrakshū necklace, and present red flowers.

The hōmū sacrifice is performed to this goddess, when the flesh of crows, or cats, or of some other animal, after having been put in spirituous liquors, makes a part of the burnt-offering. The worshippers believe that the flesh of the enemy for whose injury the pōōja is performed, will swell on his body as the sacrificed flesh does on the fire.

A particular kind of stūvū (praise) also is offered to this goddess to accomplish the destruction of enemies.†

\*Of beautiful parts.

† In what a shocking light does the character of these vengeful deities and their worshippers place the Hindoo religion ! How different the Gospel : " I say unto you, love your enemies. If thine enemy hunger, feed him. If he thirst, give him drink."

A story is very current among the Hindoos to the following purport: Jafūralikha, the nūwab (nabob) of Moorshūdūbad, had a Hindoo treasurer whom he greatly loved, whose name was Ramūkantū. This man was at enmity with Kalishūnkūrū, a very learned man, and a great worshipper of the shūktē dāvtas. This man, to effect the injury or destruction of Ramūkantū, began to perform the worship of the goddess Prūtyūngira. He had not performed the ceremonies long; before Ramūkantū became sick, and it was reported to him that Kalishūnkūrū was performing these ceremonies. The fact was reported to the nūwab, who was full of rage, and ordered that Kalishūnkūrū should be brought before him. When the messengers arrived, Kalishūnkūrū had fled, and was then performing these ceremonies for the destruction of the nūwab. The messengers, however, seized one of this person's servants, thinking he was Kalishūnkūrū. This servant bribed the messengers, that they might protract his journey as much as possible. They did so, and the day before they arrived at Moorshūdūbad the nūwab died.

I give this story to shew, what a strong possession the popular superstition has taken of the minds of the people, and the nature of the stories current amongst them. They repeat these stories while smoaking the hooka together, as the villagers in England tell stories current amongst them while sitting round the winter's fire.

*Ūnnūpōorna.*

THIS is another form of Doorga. The image is sometimes made with the goddess standing, and, at other times, \*as sitting on the water-lily. The goddess holds in her right hand a spoon, like that with which the Hindoos stir their boiling rice and hand it out of the boiler when ready, and in the other hand a rice dish. Shivū is represented as a naked sūnyasēe standing before the image asking relief.

The worship paid to this image is performed in the month Choi-trū, on the 7th, 8th, and 9th days of the moon's increase. Bloody sacrifices, fish, and spirituous liquors are among the offerings. A very great shew attends this pōdja: music, dancing, singing filthy songs, and every thing calculated to deprave the heart. Great multitudes perform this worship, and Ūnnūpōorna is the guardian deity of many of the Hindoos, who have a proverb amongst them, that a true disciple of this goddess never wants rice. When a Hindoo rises in a morning, before his eyes are well open, he repeats the name of this goddess—"Ūnnūpōorna—Ūnnūpōorna," and hopes,

\* Unnū signifies food, and pōornū means full. The popular meaning of this name, as applied to Doorga, is that she fills all with food.



that through her favour, he shall be well fed that day. When one Hindoo wishes to compliment another on his riches or liberality, he says, "Oh! Sir, your house is as full of riches as that of Ūnnūpōrna," or, if they speak of him when absent, they say, "Such a one, in liberality, is like Ūnnūpōrna; it is only to ask and have."

Sometimes the image of this goddess is kept constantly, and then it is called Siddhāshwūrē, or, the goddess who accomplishes every one's wishes.

*Gūnāshūjñānēē.*

THIS is another form of Doorga, who assumed this name after she had given birth to Gūnāshū. The image has two arms; with one she is supporting the infant Gūnāshū while sucking, and the other hand rests on the knee of Gūnāshū. She sits on the white water-lily, and is dressed in red clothes.

The worship of this goddess is mostly performed in the month Ūgrūhayūnū, on the 7th, 8th, and 9th of the increase of the moon. The worship differs little from that paid to Doorga. Few persons comparatively perform it. It may be performed at other times, as in the month Phalagoonū, &c.

Some years ago, at Gooptipara, a village about forty miles north of Calcutta, a great pōōja was performed to this image, when fifty thousand roopees, or more, were expended. The pūndits, &c. of the village, went amongst the rich men all around collecting money to defray the expences. Some gave one thousand, others two thousand, and others five thousand roopees. People came two or three days journey to be present at the worship. The dancing,

singing, music, &c. began a month before the pōōja. All who came were feasted. More than two thousand animals were slain.

In some places this image is preserved constantly, and worshipped at pleasure, and called Siddhāshwūrē. It is generally placed in a clay house.

*Krishnūkrōra.*

THIS is an image of Doorga giving suck to Krishnū, to destroy the poison which he had received in a quarrel with a serpent called Kalēyū.

The pōōja of this goddess is performed in the month Maghū, on the 7th, 8th, and 9th of the increase of the moon, in the day. The ceremonies are like those before the image of Doorga; the formulas are different; but it is seldom that this pōōja is performed in Bengal. Its origin is thus related: In the west of Hindoost'han a stone image, of this form, was found in a pool. The persons who found it did not know what image it was, nor to what it related, till a Brūmhūcharēē told them that in one of the tūntrū shastrūs the following account was inserted: viz. In the neighbourhood of Vrindavūnū, in the river Yūmoona, is a very deep place. By the side of this deep place Soubhūree, a moonee, performed tūpūsyā. One day, while in the midst of this business, he saw a shūkoolū fish, and some small fish playing together, with which sight he was much pleased; till at length Gūroorū, the king of birds, descended into the water, and snatched up the shūkoolū fish. The moonee was very angry; but not being able to punish Gūroorū, he contented himself with

pronouncing a curse upon Gūroorū, or any bird, who should hereafter come to destroy any fish in this spot. The mountain Mūlūyū is the resort of many serpents. These snakes daily collected a number of frogs, &c. and gave them to Gūroorū to make their peace with him, and to prevent his eating them. At last Kalēyū, the king of serpents, told the other snakes to give the frogs, &c. to him, and he would protect them from Gūroorū. After this, when Gūroorū arrived, he found no frogs, and, enquiring into the reason, discovered that Kalēyū had run away with them. A war ensued between Gūroorū and Kalēyū. The latter, worsted, offered to amuse Gūroorū by communicating to him the words of a shastrū which no one knew but himself. From this arose one of the kavyū shastrūs called Pingūlū. While Kalēyū was amusing Gūroorū with the words of the shastrū, he made good his escape into the deep place of the river, and Gūroorū durst not follow him for fear of the curse of the moonee. In consequence of the snake's staying in this spot, the poison proceeding from his body destroyed all the trees, water, &c. for two miles round, and whoever eat or drank of the water died. About this time Krishnū was born. When he was a boy, on a certain day he found that many of the cows, and the boys who kept them, had died. He asked the reason of the survivors, who told him, that they had drank of the water of the Yūmoona, near to the spot where Kalēyū staid. Krishnū then jumped from a tree into this part of the river; fought with the serpent, overcame him, and drave him out of the place. Kalēyū asked where he was to go, for Gūroorū

would kill him? Krishnũ told him that when Gũroorũ saw the mark of his foot on his head he would not kill him. Wherefore Kalēyũ was driven away ; the water became wholesome ; the trees gained their verdure ; the boys and cows were restored to life, &c. but the poison in the wounds which Kalēyũ had given to Krishnũ gave him much pain. He therefore began to pray to Doorga, who came, and, to cure him, made him suck the milk from her breast. He was immediately restored to health.

*Vishalakshēē.*

**THIS** also is another form of Doorga. The image, worship, &c. differ little from that of Doorga.

A celebrated clay image of this goddess, as Siddhāshwūrēē, is set up at Sānātū, a village in Burdwan. This is a place of great resort, and vast multitudes of buffaloes, sheep, goats, &c. are offered up at different times to this goddess, not unfrequently for the destruction of enemies.\* Sheep and goats are offered up every day. Formerly human sacrifices were offered to this goddess. Many persons are said to have obtained the privilege of conversing with their guardian deities in consequence of worshipping this image with very shocking ceremonies, and others are said to have been driven mad while engaged in these ceremonies.

Some persons receive the name of Vishalakshēē as their guardian deity.

\* The following horrid incantation is addressed to the goddess Chūndika, when offering an animal in order to effect the destruction of an enemy: "O goddess, of horrid form, O Chūndika! eat, devour, such a one, my enemy, O consort of fire! Salutation to fire! This is the enemy who has done me mischief, now personated by an animal: destroy him, O Mūhamarēē! Spheng! spheng! eat, devour." See *Blaquiere's translation of the Sanguinary Chapter. Asiatic Researches, vol. 5.*

*Chündēē.*

IMAGES of this form of Doorga are not made at present in Bengal, but this goddess is worshipped by many of the bramhūns, &c. who set apart for her worship a metal cup in which they put the water of the Ganges at the time of the pōōja. These persons perform this worship daily, or at the time of the full or change of the moon, or when the sun enters a new sign, or on the 9th of the moon.

The Kalikū pooranū says that birds, tortoises, alligators, fish, nine species of wild animals, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanias, rein-deer, lions, tygers, men, and blood drawn from the offerer's own body, may be offered to this goddess.

Women sometimes make a vow to this goddess to engage her to restore their children to health, or to obtain some other favour. If a person recover in whose name such a vow has been made, all the neighbours speak in praise of Chündēē.

The exploits of the goddess Chündēē have been celebrated in a poem written by Kūnkūnū, and called Chündēē. This poem is recited on particular occasions called Chündēē-ganū; and at other times at a pantomimical entertainment called Chündēē-yatra.



All the Hindoos make vows on various occasions to present offerings to different deities. When about to begin any particular business, or undertake a journey, or when they are in any danger, or in sickness, the Hindoos are very profuse in their vows, or promises, to the gods; but they usually neglect to perform them. I once heard a bramhūn say, he had made vows which would take a lack of roopees to discharge, not one of which he had fulfilled. He said the gods were rich folks; and besides he had made vows to so many, it was impossible to fulfil them; and if he performed his vow to one, and not to another, perhaps he might get into trouble from those he neglected.\* Sometimes a child is sick, and the mother promises to make an offering to some god if he will restore it to health. It recovers for a time, but afterwards sickens and dies. In this case the neighbours say—"Such an one promised to present to such a god an offering if he would restore her child. He did so; but not receiving the offering, the god in anger has killed her child."

\* The pious Jews appear to have laid a great stress on the performance of their vows: Isaiah xix. 21. Psalms lxxvi. 13, 14. Jonah said "I will pay that that I have vowed."

*Other forms of Doorga,*

AS Bhoovünāshwūrēē, Tripoora, Twūrita, Nitya, Prūstabinēē, Jūyūdoorga, Shōōlinēē, Mūhalūkshmēē, Shrēēvidya, Tripoorasoon-dūrēē, &c.

The images of these goddesses are not now made in Bengal, but their worship is performed at the festivals of Doorga, and at other times, before the proper representative of a god, as water, the shalgramū, &c. Many persons, dūkshinachārēēs and vamachārēēs, take one or other of these names in the initiating mūntrū, and in consequence pay their devotions to such goddess daily, in some form or other, as their guardian deity. Bloody sacrifices, fish,\* and spirituous liquors are presented to these goddesses.

One of the above goddesses, Jūyūdoorga, is worshipped in various ways, to obtain deliverance in times of danger. Her name imports that she is the victory-giving goddess.

Besides these forms of Doorga, there are a number of others, each

\* Almost all kinds of fish are presented as offerings to these deities, and afterwards eaten, but the shastrūs prohibit a number. The fish called hasa is not eaten publicly, as it is said to make a noise like a cow.

of which has a different name: yet every name ends with the word Bhoirüvēē, viz. the terrific. Many of the holy places visited by the Hindoo pilgrims are called pēēt'hū-st'hanūs.\* At each of these holy places is a temple sacred to Sūtēē, one part of whose body is said to have fallen in this place. The temple contains the Shivū-lingū, and Shivū is said to be the protector of this holy place. In this character Shivū has a different name at each place, with Bhoirüvū attached to it, as has also Sūtēē, or Doorga, with the word Bhoirüvēē affixed to it.

To these forms of Doorga the different ceremonies of Hindoo worship are addressed, at any time when it is the will of the worshipper; also at the time of the festival of Doorga.

When a person performs any of the sadhūnūs at a pēēt'hū-st'hanū, he must first worship the Bhoirüvū and Bhoirüvēē of that place, or he will meet with some misfortune.

\* See page 27 of the preceding volume.

*Kalēē.*

THIS goddess seems to be another form of the female power, called Prūkritee,\* or Bhūgūvūtēē. In almost all the shastrūs she is spoken of in this way.

She may also be considered as a form of Doorga. According to the work called Chūndēē, the image of Kalēē at present worshipped in Bengal is taken from the story of the destruction of Rūktūvēējū, an ūsoorū, as recorded in this book. Rūktūvēējū, as has been already mentioned, obtained a blessing from Brūmha, by which it was stipulated that from every drop of his blood which fell to the ground innumerable ūsoorūs should arise. In the contest with this ūsoorū so many enemies arose from the blood that flowed from his wounds, that there seemed little hope of victory, when Doorga assumed the form of Kalēē, took the ūsoorū into the air, and as she pierced him, she opened her mouth and drank up the blood, by which means he was overcome. Kalēē was so overjoyed at this victory that she began to dance, and danced till the earth was shook to its foundation. Shivū, at the intercession of the gods, went to persuade her to desist. He saw no other way, however, of doing this, than by

\* The one Brūmhū is spoken of as entering into, at the time of creation, what is called Prūkritee, viz. plastic nature, or that which is unstable, and in this manner giving rise to visible objects.

throwing himself among the dead bodies upon which she was dancing. He did this, and when the goddess saw that she was dancing on her husband she was shocked, and as a sign of it put out her tongue a dreadful length, and remained motionless.

In the ūdbhootōttrū-kandū, a part of the Ūdhyatmū Ramayñnū,\* it is related that Kalēe was incarnate to destroy an ūsoorū named Ravññ, with 1000 heads and 2000 arms. When Ramñ returned home with Sēeta from the destruction of Ravññ, he began to boast of the honours he had won. While he was dwelling with pride upon this exploit, Sēeta laughed. Ramñ asked her why she laughed? She said it was no matter, and declined telling him. He pressed her to tell. She said, You rejoice because you have killed a Ravññ with ten heads; but what would you say to a Ravññ with 1000 heads? Ramñ asked if there was such a Ravññ? She said Yes. He asked where? At Shñtñdwēepñ, said she. Then said Ramñ I will destroy him. Sēeta advised him to stay at home, and be quiet; but he refused. He collected all the monkies and the rakshñs, and all his own soldiers together, and, with Sēeta, Lñkshmnñ, Shñtrñghñ, and Bhñrñtñ, set off to Shñtñdwēepñ. First, Ramñ sent Hñnoomanñ, to see where this thousand-headed Ravññ was, and what kind of being he was. Hñnoomanñ, after a little

\* There are two Ramayññs, the one written by Valmēkee, and the other by Vyāsñdñvñ. The latter is called the Udhyaatmū Ramayññ, but is in little estimation compared with the work of Valmēkee. Another Ramayññ is mentioned, written by Vñshisht'hñ, which, however, is little read.

play with him, returned to Ramū with information. Ramū, uniting his whole forces, began to let fly his arrows at Ravūnū. The latter looking forward, saw Ramū's army as so many children. However, he discharged three arrows, one of which sent all the monkies to Kishkinda, their place of residence; another sent all the rakshūs to Lūnka (Ceylon), and the third arrow sent all the soldiers to Ūyōdhyū, Ramū's capital. Ramū was thunderstruck at being thus left alone in a moment, and thought all his adherents had been at once annihilated. He began to cry, thinking that certain destruction was come upon him. Sēeta beholding this scene, laughed at Ramū, and in a moment assuming the terrific form of Kalēē, began to wage war with this thousand-headed Ravūnū. The conflict lasted ten years, when at length she killed the ūsoorū, drank his blood, and began dancing and tossing about the limbs of his body. Her dancing shook the earth to its foundations, so that all the gods were alarmed. They applied to Shivū. Shivū had no hope, as she was mad with joy; however, he promised to go and see what could be done. Having no other alternative, he threw himself among the dead bodies under her feet. All the gods being assembled, Brūmha said, "Thakooranēē, what are you about? Don't you see that you are trampling on your husband?" She stooped, and saw Shivū under her feet, and was so ashamed; that she stood still, and threw out her tongue to an uncommon length.\* By this means Shivū saved

\* When the Hindoo women are shocked, or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings.

the earth. Sēeta again assumed her proper form, and went home with Rāmū and his brothers, to Ūyōdhya.

The sanguinary chapter of the Kalika pooranū, translated by Mr. Blacquiere, and inserted in the fifth volume of the Asiatic Researches, sufficiently proves that human sacrifices were formerly offered to Kalēē. In this shastrū, men are pointed out, amongst other animals, as proper for sacrifice. It is here said that the blood of a tyger satisfies the goddess Kalēē for 100 years, and the blood of a lion, a rein-deer, or a man, produces pleasure in her mind which lasts a thousand years. By the sacrifices of three men, she is pleased 100,000 years. I insert two or three extracts from this most interesting yet shocking article.

“ Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called hārūkū, which has been already described, or at a temple of Kamakshya, or on a mountain. Now attend to the mode.

“ The cemetery represents me, and is called Bhoirūvū ; it has also a part called tūntrangū ; the cemetery must be divided into these two divisions, and a third called hārūkū.

“ The human victim is to be immolated in the east division, which

is sacred to Bhoirŭvŭ; the head is to be presented in the south division, which is looked upon as the place of skulls sacred to Bhoirŭvŭ, and the blood is to be presented in the west division, which is denominated hārŭkŭ.

“ Having immolated a human victim, with all the requisite ceremonies at a cemetery, or holy place, let the sacrificer be cautious not to cast eyes upon the victim.

“ The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, such as eating consecrated food the day before, and by abstinence from flesh and venery; and must be adorned with chaplets of flowers, and besmeared with sandal wood.

“ Then causing the victim to face the north, let the sacrificer worship the several deities, presiding over the different parts of the victim's body: let the worship be then paid to the victim himself by his name.

“ Let him worship Brŭmha in the victim's rhŭndrŭ, i. e. cave of Brŭmha, cavity in the skull, under the spot where the *saturæ coronalis* and *sagittalis* meet.\* Let him worship the earth in his nose, saying, Mādinyoi nŭmŭh, and casting a flower; in his ears, akashŭ,

\* This is done by casting a flower there, saying Brŭmhŭnā nŭmŭh; salutation to Brŭmha.



the subtil ether, saying, akashayū nūmūh; in his tongue, sūrvūtō-mookhū, (i. e. Brūmha, Ūgnee, &c. the regents of speech, &c.) saying, sūrvūtū mookhayū nūmūh; the different species of light in his eyes, and Vishnōo in his mouth. Let him worship the moon on his forehead, and Indrū on his right cheek; fire on his left cheek; death on his throat; at the tips of his hair the regent of the south-west quarter, and Vūroonū between the eyebrows; on the bridge of the nose let him pay adoration to wind, and on the shoulders to Dhū-nāshwūrū, (i. e. god of riches,) then worshipping the sūrpū raja, (i. e. king of serpents,) on the stomach of the victim, let him pronounce the following mūntrū :

“ O best of men ! O most auspicious ! O thou who art an as-  
 “ semblage of all the deities, and most exquisite ! bestow thy pro-  
 “ tection on me, save me, thy devoted, save my sons, my cattle,  
 “ and kindred ; preserve the state, the ministers belonging to it, and  
 “ all friends, and as death is unavoidable, part with (thy organs of)  
 “ life, doing an act of benevolence. Bestow upon me, O most  
 “ auspicious ! the bliss which is obtained by the most austere devo-  
 “ tion, by acts of charity and performance of religious ceremo-  
 “ nies ; and at the same time, O most excellent ! attain supreme  
 “ bliss thyself. May thy auspices, O most auspicious ! keep me  
 “ secure from rakshūsūs, pishachūs, terrors, serpents, bad princes,  
 “ enemies, and other evils ; and, death being inevitable, charm

“ Bhūgūvūtē in thy last moments by copious streams of blood  
 “ spouting from the arteries of thy fleshy neck.”

“ Thus let the sacrificer worship the victim, adding whatever other texts are applicable to the occasion, and have been before mentioned.

“ When this has been done, O my children ! the victim is even as myself, and the guardian deities of the ten quarters take place in him ; then Brūmha and all the other deities assemble in the victim, and be he ever so great a sinner, he becomes pure from sin, and when pure, his blood changes to ambrosia, and he gains the love of Mūhadāvēē, the goddess of the yōgū nidrū, (i. e. *the tranquil repose of the mind from an abstraction of ideas* ;) who is the goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the gūnū dāvtas, and is much respected by me myself. The victim who is impure, from sin, or ordure and urine, Kamakshyū will not even hear named.

“ The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of mūha patūkū, (heinous offences, such as slaying a bramhūn, drinking spirits,

stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is impure from the death of a kinsman, &c. one who is impure from the death of mūha gooroo, (father and mother,) which impurity lasts one whole year: these severally are unfit subjects for immolation, even though rendered pure by sacred texts.

“ Let not the female, whether quadruped, or bird, or a woman, be ever sacrificed; the sacrificer of either will indubitably fall into hell.

“ Let not a bramhūn or a chūndalū be sacrificed; nor a prince, nor that which has been already presented to a bramhūn, or a deity; nor the offspring of a prince; nor one who has conquered in battle; nor the offspring of a bramhūn, or of a kshūtriyū; nor a childless brother; nor a father, nor a learned person; nor one who is unwilling, nor the maternal uncle of the sacrificer. Those not here named, and animals, and birds of unknown species, are unfit. If these named are not forthcoming, let their place be supplied by a male ass or camel. If other animals are forthcoming, the sacrifice of a tyger, camel, or ass must be avoided.

“ The day previous to a human sacrifice, let the victim be prepared by the text manūshītūkū and three dāvēē gūndhū shūktūs, and the texts wadrūngū, and by touching his head with the axe, and besmearing the axe with sandal, &c. perfumes, and then taking

some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith.

“ If the severed head of a human victim smiles, it indicates increase of prosperity, and long life to the sacrificer, without doubt ; and if it speak, whatever it says will come to pass.”

Besides human victims, this work lays down directions for a person's drawing blood from himself, and offering it to the goddess, repeating the following incantation :

“ Hail ! supreme delusion ! Hail ! goddess of the universe ! Hail !  
 “ thou who fulfillest the desires of all. May I presume to offer  
 “ thee the blood of my body ; and wilt thou deign to accept it,  
 “ and be propitious towards me.”

Cutting off the flesh, and offering it to the goddess in the *hōmū*, is another way of pleasing these infernal deities :

† Grant me, O goddess ! bliss, in proportion to the fervency  
 “ with which I present thee with my own flesh, invoking thee to be  
 “ propitious to me. Salutation to thee again and again, under the  
 “ mysterious syllables *hoong hoong*.”

A person's burning his body, by applying the burning wick of a

lamp to it, is very acceptable to Kalēē, &c. On this occasion this mūntrū is used:

“Hail ! goddess ! Salutation to thee, under the syllables *hoong* “*hoong*.\* To thee I present this auspicious luminary, fed with the “flesh of my body, enlightening all around, and exposing to light “also the inward recesses of my soul.”

It is observed in this work, that the head or the blood of an animal, in its simple state, forms a proper offering to a goddess, but that flesh must be offered in the homū, or burnt offering.

In the third book of the Mūhabharūtū a story is related respecting a king of the name of Sōmūkū, who obtained from the gods a hundred sons in consequence of having offered a human sacrifice.

The Ramayūnū contains a story respecting Mūhēē-Ravūnū, who wanted to offer Ramū and Lūkshmūnū, when in patūlū, as a sacrifice to Bhūdrū-Kalēē, in order to obtain success in the war for his father Ravūnū.

Another story is contained in the Ramayūnū, in which it is said, that Ūmvūrēēshū, king of Ūyōdhya, resolved on offering a human

\* I hope Mr. Blaquier will pardon the liberty I have taken of altering his spelling of Sāṅskṛit words. I have done it merely to preserve uniformity in my work.

victim, which, being prepared, was stolen by Indrū. The king traversed many countries before he could obtain another victim, till at last Richēēkū, a bramhūn, sold his second son to him, for "millions of the purest gold, heaps of jewels, and a hundred thousand cows." The father refused to sell his eldest son, and the mother would not give up the youngest. The second son, after he had been sold, claimed the protection of Vishwūmitrū, a moonee, who directed his own sons to go and give themselves up to be sacrificed instead of this youth. They all refused, when Vishwūmitrū cursed them, and gave this youth an incantation, by repeating of which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Rigvādū, when Indrū delivered him, and blessed the king as though he had actually offered the victim.\*

The Institutes of Mūnoo, as translated by Sir William Jones, contain the following paragraph: "The sacrifice of a bull, of a man, or of a horse, in the kalee age must be avoided by twice-born men, so must a second gift of a married young woman, whose husband has died before consummation, and the larger portion of an eldest brother, and procreation on a brother's widow or wife."

However shocking it may be, it is universally known amongst

\* The close of this story very much resembles that respecting Iphigenia, the daughter of Agamemnon, who was about to be sacrificed to Diana Taurica. As she stood before the altar to be sacrificed, the goddess pitied her, and substituted a hind in her stead.

the natives, that human sacrifices are even to this day offered in many places in Bengal. At a village called Kshēērú, near the town of Burdwan, human sacrifices, it is positively affirmed, are still offered to a goddess named Yoogadya, a form of Doorga; at Krēētūkōna, near Moorshūdūbad, to Kalēē; at Sānātū, near Hoogles, to Vishalakshēē, and at many other places. The discovery of these murders in the form of religion is made by finding the bodies with the heads cut off near these images; and though no one acknowledges the act, yet the natives well know that these people have been offered in sacrifice.

About seven years ago, at the village of Serampore, near Kūtwa, before the door of the temple of the goddess Tara, a human body was found without a head, and in the inside of the temple different ornaments, food, flowers, spirituous liquors, &c. were found, as is common after a pōōja. All who saw it knew that a human victim had been slaughtered in the night, and search was made after the perpetrators but in vain.

At Brūmhanēātūla, near Nūdēēya, is an image of Mūnūsa, before which the worship of Doorga is performed. This place is peculiarly celebrated for the benefits which have followed the performance of shocking ceremonies. It is currently reported that at this place human victims are occasionally offered, as decapitated bodies have been found there.

Ramū-Nathū-Vachūspūtē, the second Sūngskritū pūndit in the college of Fort William, once assured me, that about thirty years ago, at the village of Sōmūra, near Gooptipara, he saw the head of a man, with a lamp placed on it, lying in a temple before the image of the goddess Siddhāshwūrē, and the body lying in the road opposite the temple.

The following story respecting raja Krishnū-chūndrū-rayū is believed by a great number of the most respectable natives of Bengal :

A brūmhūcharē of Kritūkōna, after repeating (jūpū) the name of his guardian deity for a long time, till he had established a great name as a religious devotee, at length had a dream, in which he supposed that his guardian deity told him to make a number of offerings to her, which he understood to mean human sacrifices, and that then she would become visible to him, and grant him all his desires. He was now very much perplexed about getting the necessary victims, and, as the only resource, he applied to raja Krishnū-chūndrū-rayā, and promised, if he would supply the victims, he should share in the benefits to be derived from this great act of holiness. The raja consented, and built a house in the midst of a large plain, where he placed this brūmhūcharē, and directed some chosen servants to seize persons of such and such descriptions, and forward them to the brūmhūcharē. This was done for a consi-



derable time (some say two or three years) till at length the brūmhūcharē became weak and emaciated with the perpetration of so many murders, and the raja began to suspect that there must be some mistake in the business. He consulted a learned man or two near him, who declared that the brūmhūcharē had very likely mistaken the words spoken to him in his dream, for that these words might mean simple offerings of food, &c. A thousand victims are said to have been butchered through the dream of this stupid brūmhūcharē.

At Chitpoor, and at Kalē-ghatū near Calcutta, it is said, human sacrifices used to be offered. A respectable native assured me that at Chitpoor, near the image of Chitrāshwūrē, about twelve or fourteen years since, a decapitated body was found, which, in the opinion of the spectators, had been evidently offered on the preceding night to this goddess.

It is said that thieves not unfrequently offer human sacrifices; most likely because they have resolved beforehand to murder the victims.

Thieves pay their devotions to Kalē, and to all the goddesses to whom bloody sacrifices are offered, under the hope of carrying on their villainous designs with security and success.\* A gang of ten

\* One of Jupiter's names was Prædator, because plunder was offered to him.

persons, perhaps, agree to plunder a house on such a night. Having this in mind, they meet together in some dark night, under a tree where an image of Siddhāshwūrē is placed. One person brings an earthen pot full of rum with him; another brings fish, and others bring the rest of the offerings to the goddess. Being all assembled, one of the company, a bramhūn, performs pōōja, with red flowers, and offerings of various kinds, among which is rum; sometimes a bloody sacrifice is offered. After the pōōja, they worship the instrument which is to cut through the mud wall of the house; when the following mūntrū, from the Chōrū-pūnchashūtū is read: "Ah! Sindhūkatee! (the name of the knife) formed by the goddess Vishaee! Kalēē commanded thee to cut a way into the house,\* to cut through stone, dirt, bones, bricks, wood, the earth, and mountains, and, through the blessing of Ūnadya,† to make a way by cutting the earth from the house of Malinēē‡ to that of Vidya,§ and that the soil that is brought out should be carried away by the wind. Harijhee|| and Chamūnda have given this blessing, and Kamakshya (Kalēē) has given the command." After the reading of

\* For thieves.

† A name of Kalēē, which means without beginning.

‡ The author of this mūntrū was named Soondrū, the son of Goonūsindhoo, raja of Kanchipoorū. For the purposes of courtship he is said to have lived at the house of a Malinēē, viz. a female flower-seller.

§ Vidya is the name of a daughter of Vēērūsinghū, the raja of Burdwan. The king's house was near the house of the flower-seller, and Soondrū had fallen in love with the daughter of Vēērūsinghū. He of course wanted to see her. He prayed long to Kalēē, who at last gave him the above mūntrū, and the knife called Sindhūkatee, that he might make his way to this king's daughter.

|| Harce is the name of a cast of shōōdrū.

this müntrū, the thieves sit down to eat and drink the things offered. When nearly drunk, they gird their garments firmly round their loins,\* &c. and some rub their bodies well with oil; others daub their eyelashes with lamp-black, and read a müntrū to enable them to see in the dark. Being all prepared, they set off to the house, cut a hole through the mud wall, and, entering, plunder the house of its contents, sometimes murdering all the inhabitants.

The shastrūs observe, that the eating of the flesh of men, cows, and swine, drinking spirits, &c. after these things have been offered to an idol, must be done in secret, or the person will become a beggar, and a sinner. I am credibly informed that almost half the bramhūns in Bengal eat cow's flesh, drink spirits, &c. To all the female deities, offerings of flesh, spirits, &c. are made, and also to Shivū. Yet none will acknowledge that they eat cow's flesh, drink spirits, &c. If asked, they deny it, when it is perfectly well known that they are in the habit of doing it continually.

The goddess Kalēē is represented as a very black naked female, with her tongue hanging out, and having four arms. In one hand she has a scimitar; in another a skull, which she holds by the hair; another hand is empty and spread open giving a blessing; and with the

\* When a Hindoo is at out to set off on a journey, to lift a burden, or do something that requires exertion, he ties firmly the cloth round his loins. In allusion to such a custom the apostle says, "Gird up the loins of your mind."

other she is forbidding fear. She wears a necklace of skulls, and has two dead bodies for ear-rings. The arms of several ūsoorūs are hung as a girdle round her loins, and her hair hangs down to her heels. Having drank the blood of the ūsoorūs she has slain, her eye-brows are bloody, and the blood is falling in a stream of slaver down her breast; and having drank wine, or spirits, her eyes are red like those of a drunkard. She stands with one leg on the breast of Shivū, her husband, and another on his thigh.\*

Agūmvagēeshū, a great pūndit and Hindoo saint, about five hundred years ago, began, in a new manner, the worship of Kalēē, by making the image as above described. He chose the darkest nights for the worship. In one night he made the image, set it up, worshipped, and destroyed it. He performed this worship every month.

At present the greater number of the worshippers of Kalēē perform a great pōōja to her in the month Kartikū, called Shyama† pōōja, on the last night of the decrease of the moon (ūmavūsyā)‡.

A few persons, at the full moon in this month, perform a pōōja.

\* The image of Minerva was that of a threatening goddess, exciting terror. On her shield, and sometimes on her breast, she bore the head of a gorgon. Sir W. Jones considers Kalēē as the Proserpine of the Greeks.

† A name of Kalēē, meaning black.

‡ Uma is the name of the sixteenth, or last, lunar mansion in the decrease of the moon. Vūsyā means recessence.

to Kalēē, called pūt-pōōja.\* The posterity of Agūmvagēēshū begun this worship also. The image is a mere drawing of Kalēē in the above form. The ceremonies of worship are the same as that in the dark part of the moon. This pōōja lasts for three days, and on the fourth they throw the picture into the water. The drawing is made on a stiff mat made of reeds. The mat is covered with cloth, and besmeared with dirt, and is often seven or eight feet long.

Some perform the annual worship of Kalēē in the month Maghū, when it is called Rūtūntēē† pōōja. It is performed on the fourteenth night of the decrease of the moon, and lasts only one night. Its ceremonies are the same as the pōōja performed in the month Kartikū.

A few rich men perform the worship of Kalēē monthly, on the last night of the decrease of the moon.

Many persons perform the worship of this goddess in the month Jyoisht'hū, when it is called Phūlūharēē pōōja, on account of the many mangos, jack fruits, &c. offered to her at this time. The ceremonies and image are the same as at other times.

\* That is, the worship of a picture.

† Rūtūntēē is the name of a lunar day. On this day the Hindoos expect amazing benefits from bathing in the Ganges. They say Gūnga says to them: (rūtū means to talk) "Whoever bathes in my stream this day is washed from all sin."

The worship of Kālēē is always performed in the night,\* after ten o'clock, and is all finished in one night. Besides the common form of dhyanū, jūpū, offerings, hōmū, &c. sheep, goats, and buffaloes are offered as to Doorga. At this festival, as well as that of Doorga, the filthy songs, and indecent dancing, fill the minds of the spectators with every beastly appetite, and lead them "to commit all uncleanness with greediness." That night, or the next day, the image is thrown into the river.

A few years ago, I went to the house of Kalishūnkūrū-ghōshū at Calcutta, at the time of the Shyama pōōja, to see the animals sacrificed to Kālēē. The buildings where the worship was performed were raised on four sides, open in front, with an area in the middle. The goddess was placed at the north end with her face to the south. The other rooms were filled with spectators, and the area contained buffaloes, sheep and goats, devoted to sacrifice; also the executioner, and Kalēeshūnkūrū, with a few attendants, and about twenty persons to throw the animal down, and hold it in the post, while the head was cut off. The goats were sacrificed first, then the buffaloes, and last of all two or three rams. In order to secure the animals, ropes were fastened round their legs, and they were then thrown down, and the neck placed in a piece of wood fastened into the ground, and open at the top as betwixt the prongs of a fork. After the animal's neck was fastened in the wood by a peg, the

\* The sacrifices of Bacchus were celebrated in the night, on which account this god was called Nyctilius.

men who held it pulled forcibly at the heels, while the executioner, with a broad heavy axe, cut off the head at one blow. As soon as the head was cut off, it was carried by one of the attendants, and placed before the image of the goddess; the heads of the buffaloes this person put upon his head, and, with the blood running down him on all sides, he carried them, dancing as he went, into the presence of the goddess. Never did I see men so eagerly enter into the shedding of blood, nor do I think any butchers in England could slaughter animals more expertly. Kalēśhūnkūrū, at the close, went up to the executioner, took him in his arms, and gave him several presents of cloth, &c. for doing his work so cleverly. The place literally swam with blood. The bleating of the animals, the number slain, and the ferocity of the people employed, actually made me unwell, and I returned about midnight filled with horror and indignation.

After the animals had been slain, the heads and blood are presented to the goddess with incantations, and also the different meat-offerings. The whole is called the goddess's dinner. After this, ghee is burnt in the hōmū. The last thing is the presenting of what is called dūkshinū.

The gifts to bramhūns and guests are numerous, and in some instances very expensive.

The bramhūns are then feasted, and next the family and guests. At this time the spirituous liquors which have been presented to the goddess are drank privately by those who are in the secret.

The last business is the dancing and singing before the goddess. See account of Doorga.

The reader may form an idea how much idolatry prevailed at the time when the Hindoo kings flourished, from the following circumstance: Raja Krishnū-chūndrū-rayū, and his two immediate successors, in the month Kartikū, frequently gave orders to all the people of that part of the country over which they had a nominal authority to perform the worship of Kalēē, and threatened every offender with the severest penalties on non-compliance. In consequence of these orders, in more than ten thousand houses, in one night, in the zillah of Krishnūnūgūrū, the worship of this goddess was performed. The number of animals destroyed could not be less than ten thousand. The bramhūns who performed religious ceremonies for the shōōdrūs were greatly perplexed to get through the ceremonies, as the bramhūns who perform the ceremonies for the shōōdrūs are comparatively few, this work being attended with disgrace. On these occasions a single bramhūn would have to perform pōōja, &c. at two hundred houses, and in several villages, in one night. All the joiners, or barbers, or blacksmiths, in fifteen or twenty villages, in many instances, have but one officiating priest.



Ēeshwūrū-chūndrū-rayū, the grandson of Krishnū-chūndrū-rayū, in some years, presented to Kalēē eighty thousand pounds weight of sweetmeats, eighty thousand pounds weight of sugar, a thousand goats, a thousand buffaloes, a thousand sheep, a thousand women's garments, a thousand women's China silk garments, a thousand offerings, including rice, plantains, peas, &c. These articles altogether could not cost less than ten thousand roopees, and the other expences not much less than twenty thousand. To defray these expences, this Hindoo raja sold estates to the amount of this sum, and in this and other idolatrous ways he and other Hindoo rajas have sold almost of the whole their inheritances.

Raja Ram-Krishnū expended very large sums of money upon the worship of Kalēē. He set up a stone image of this goddess at Vūrūgūrū, on which occasion he is said to have spent a lack of roopees. He also endowed this image with such a large revenue, that at present five hundred persons are fed there daily. In the service of this goddess he nearly brought himself to poverty. From the produce of the lands, &c. he used to pay fifty-two lacks of roopees annually into the Company's treasury.

Kalēē is the guardian deity of very many of the Bengalees, especially of the bramhūns. Her disciples are called shaktūs. No person except a bramhūn can give the initiating mūntrū of this goddess.

Before the performance of the worship of other deities the worshipper abstains from certain kinds of food the day previous to the pōōja and on that day fasts till the ceremonies are concluded; but at the worship of Kalēē the vamacharēēs disregard these preparatory ceremonies.

At Kalēē-ghatū, near Calcutta, is a celebrated image of this goddess, which is resorted to by Hindoos from all parts of Hindoo-st'hanū. Animals without number are slain—presents of the most costly ornaments have been made, and pōōjas costing a lack of roopces each, have been performed, to this goddess, “whom all Asia, and, (in the opinion of the Hindoos) the whole world worshippeth.”\*

Multitudes of temples also, have been dedicated to Kalēē, which are endowed with large revenues arising from the gift of villages, lands, &c.

The heaven of this goddess is called Kalēē-poorū, and is described in some of the tūntrūs as a most glorious place.

The person who performs the worship of Kalēē is promised absorption in Brūmhū.

\* A further account of Kalēē-ghatū will be found under the head Pēēt'hu-st'hanū.

*Shmūshanū-Kalēē.\**

THIS is a form of Kalēē. The image is sometimes made, but in addition to the image of the goddess, a number of other figures are introduced, as those of Shūmbhoo, Nishūmbhoo, &c. &c. These ūsoorūs are made sitting on elephants, throwing arrows at the goddess, while the latter is standing on her husband, aiming blows with a sword at them.

The ceremonies of worship are like those of Kalēē, with the same kind of bloody sacrifices. The worship takes place in the month of Maghū, in the darkest part of the moon, for three nights.

Revelling is carried to the greatest pitch at this worship: dancing, singing indecent songs, music, &c. Some of the worshippers and sometimes even the sons of rich men, dance before the image naked, "glorying in their shame."

Some Hīndoos adopt this goddess as their guardian deity.

\* Shmūshanū is the name of the place where the Hīndoos burn their dead. Shmūshanū-Kalēē, therefore, denotes, that Kalēē dwells in the place of burning the dead, and presides over cemeteries.

*Manüvü-Kalēē.\**

THIS is a form of Kalēē. The image is the same as her's, except that the colour is blue. The worship is performed on the fifteenth night of the decrease of the moon, in the month Maghū.

Out of a hundred villages perhaps one village performs it; the present fruit, diversion,—and hereafter, heaven. Such are the ideas of the poor deluded Hindoos. Sometimes a whole village joins in the expence, and sometimes a rich man bears it. Many bloody sacrifices are offered, and a great shew made, especially with illuminations, dancing, singing, music, &c.

\* Viz. in the form of man.

*Siddhāshwūrēē.*

THOSE images of the female deities which are not thrown away after worship are called Siddhāshwūrēē. Among these are the images of Kalēē, Doorga, Ūnnūpōōrna, Tara, Jūgūddhatrēē, Gūnāshū-jūnūnēē, Mooktūkāshēē. In very many villages one or more of these Siddhāshwūrēēs are set up; in many large villages several. Almost all are made of clay; but some are of stone. Bengal being so perfectly flat and destitute of stones, these images are dear, and consequently more scarce.

The image of this goddess is commonly the property of one family, who perform worship every day. \* Other persons in the village worship it when they please; but all the gifts and offerings come to the person who owns the image. If a child has got a fever, the parents worship the goddess that it may recover, and promise to give offerings to her if she be propitious. A woman wants a son; she procures a bramhūn to perform the worship of the goddess for her;—another person wants a place; he prays the goddess to favour him;—a koolinū bramhūn wants his daughter to be married; he intercedes with the goddess, and promises to give her a pōōja if she be favourable. On all occasions of particular distress,

or want, the people resort to these images with their presents and vows. Thieves also worship Siddhāshwūrēē, that they may be favoured by her to become successful in their villainous designs.\*

Honest and poor people also worship these deities to obtain protection from thieves.

An annual pōōja is performed to Siddhāshwūrēē on the same day as the Shyama pōōja.

\* The goddess Laverna was the protectress of thieves, who, from her, were named Laverniones: they worshipped her, that their designs and intrigues might be successful: her image was a head without a body.

*Lūkshmēē.*

THIS goddess is in the form of a yellow woman sitting on a water-lily. She holds in her right hand the weapon pashū, (a rope) and in the left a mala, or necklace. She is the wife of Vishnōo, who obtained her at the churning of the ocean,\* and is called the goddess of prosperity.

It is said of this goddess that when she arose from the sea, all the gods were so charmed with her beauties that they desired to possess her. Shivū was entirely overcome with his passion, and wanted to have her by force. There is something very similar to this in the account of Venus, who is said to have sprang from the froth of the sea, and that when she came of age, on being presented to the gods, they all desired to marry her.

The worship of Lūkshmēē is performed in five different months, viz. in the month Bhadrū, on the first Thursday of the increase of the moon, in the morning; in the month Ashwinū, at the full moon, in the evening; in Kartikū, on the last day of the decrease of the

\* She is also called the daughter of Bhrigoo.

moon, in the night; on the last day in the month Poushū, in the morning; and in Choitrū, on the first Thursday of the increase of the moon; either in the day or night.

This worship is performed before a basket used as a corn measure. This measure they fill with unhusked rice; paint it red; put round it a mala of flowers; cover it with a white cloth; lay round it, on the board upon which the basket stands, a number of small shells; place before it a box containing red paint, a comb, &c. &c. The officiating bramhūn performs this worship in the name of the master or mistress of the house.

The forms of the pōōja, and the offerings, vary little from those at the worship of Vishnōo. No bloody sacrifices. Bramhūns are fed rather plentifully at the worship of Lūkshmēē.

On the day of the worship of this goddess no alms must be given to the poor, except cooked food, nor any money lost, lest Lūkshmēē, who is supposed to have taken up her abode at the worshipper's house, should be angry at her riches being thrown away.

The worship of this goddess is performed in almost every Hindoo family five times a year. Riches is the blessing sought for; hence the frequency of the worship, and the number of the worshippers.



If a man is becoming rich, they say Lūkshmēē is gone to abide at his house; if he be sinking into poverty, they say Lūkshmēē has forsaken his house. If they wish to abuse an extravagant man, they call him Lūkshmēē-chara, or the forsaken of Lūkshmēē.

The morning after the pōōja, the women take up the measure with the rice, and preserve it to be used at the time of some future pōōja. This rice is used in worship for a year.

At the close of the worship of this goddess, if there be a female in the family who remembers any stories about Lūkshmēē, she relates them, and the rest of the family, joined by the females of two or three neighbouring families, sit around and hear.

In some places a number of persons join together and subscribe towards making an image of Lūkshmēē, and worship it on any of the days before-mentioned.

No persons receive the müntrū of Lūkshmēē, as her disciples. A few temples are erected to this goddess in Bengal.

*Names.* Lūkshmēē, or, she who rewards the devout;—Pūdma-lūya, or, she who dwells on the water-lily;—Pūdma, or, she who holds in her hand the water-lily;—Shrēē, or, she in whom all take refuge;—Hūreepriya, or, the wife of Hūrec.

*Sūrūswūtēē.*

THIS goddess appears as a white woman, standing on a water-lily, and playing on a lute. In this form she often accompanies the image of Doorgā. Sūrūswūtēē is the wife of Vishnōo, and the daughter of Brūmha, and is called the goddess of learning, or the source and giver of learning.

On the 5th day of the increase of the moon, in the month Maghū, the worship of this goddess takes place. On this occasion, either her image, or a pen, inkstand, and book, are placed as the object of worship. The inkstand, &c. are supposed to be a proper representation of this goddess, called by the Hindoos Vagvadinēē, viz. the eloquent. They place the image on a table, at the west or south side of the house of worship, when the officiating bramhūn\* reads the mūntrū, performs dhyanū, jūpū, &c. and makes the offerings; after which each person in whose name the officiating bramhūn performs the pōōja, takes flowers in his hands, and, repeating a mūntrū, presents them to the goddess. Then follow gifts to the bramhūns, and a feast.

\* It has been already remarked, that at the time of the performance of the Hindoo pōōjas the poorōlūtā assists the officiating bramhūn as a kind of prompter, dictating from the shastrī how each part of the ceremonies is to be performed. I perceive, that in the performance of some Jewish ceremonies something like this took place, when the Sanhedrim sent elders to read the ceremonial to the high-priest, to direct him in the service.

Every Hindoo who can read and write endeavours to perform this pōōja. The raja of Burdwan is said to expend 15,000 roopees every year in this worship. On this day the Hindoos neither read nor write. They will do any other secular business, but will not use the pen.\* They eat only once in the day, and those who are accustomed to eat fish abstain from it on this day.

In every chouvarēē, or college, where persons read, and learn the shastrūs, a pōōja is performed, though there should be ten or even fifty in one town.† The students on these occasions commit every indecency; many of them dance naked.

The next day the image is paraded through the streets, and thrown into the river.

In passing through the streets of Serampore, on the day of this pōōja, in the year 1806, I was exceedingly shocked with the indecencies I witnessed. I passed a crowd, amongst whom a number of men were dancing, playing music, bearing flags, &c. and amongst these were two or three young men stark naked, whilst the mob were triumphing in the shame.

To induce young men to resort to their houses, many prostitutes

\* The only reason I can find for this is, it is the command of the shastrū.

† In Nuddēya there are about fifty of these schools. In some of them are one hundred and fifty students.

perform this pōōja, and connect with it all that gross and low mer-  
 riment which is most likely to corrupt the mind. In the year 1808,  
 I saw a group of performers reciting the Ramayūnū in the street;  
 and on enquiry I found it was before the door of some prostitutes,  
 who had subscribed to bear the expence. The reason assigned was,  
 it would be an act of merit, helping them in another world, and  
 would also draw men into whoredom. The remains of offerings  
 are sometimes brought home, and shared by a prostitute with her  
 paramours.\*

The Hindoos believe, that from this goddess they derive their learn-  
 ing and powers of eloquence,† and their ability to read and write.  
 Some of those who can neither read nor write say, though the god-  
 dess has not blessed them with learning, yet that it is through her  
 they are able to speak,‡ and therefore they ought to worship her.  
 Others say, Sūrūswūtēē has bestowed nothing on us, why should we  
 perform her worship.

A few images of Sūrūswūtēē are blue, when she is called Nēclū-  
 Sūrūswūtēē. These images are placed in temples.

\* The harlot, in the book of Proverbs, is represented as saying to the young man she met in the street, "I have peace-offerings with me; this day have I payed my vows." Pro. vii. 14.

† Of an eloquent man, the Hindoos say Sūrūswūtēē sits in his throat.

‡ Of this fact, they give the example of Rāvān, who, when Rāmū was about to kill him, began to flatter him. Rāmū relented, when the gods, afraid lest Rāvān should be spared, got Sūrūswūtēē to go into his throat, and caused him to say things that made Rāmū angry.

The residence of this goddess is upon mount Koilasū.

*Names.* Bramhēē, or, the daughter of Brūmha;—Bharūtēē, or, she with whom is the knowledge of all the shastrūs;—Bhasha, or, she who is praised by all for her excellence;—Vanēē, or, she who is addressed as the giver of learning;—Sūrūswūtēē, or, she who was cursed by a bramhūn, and became the river of this name.

*Shēetūla.\**

THIS image is that of a yellow woman sitting on the water-lily; dressed in red cloaths; giving suck to a child. Before this image, or a pan of water, the worship of this goddess is performed, in any part of the year; but in general this worship is performed on the 7th, 8th, and 9th of the increase of the moon, in the day. On the 10th the image is thrown into the water; but some persons constantly preserve the image, when it assumes the name of Siddāsh-wūrēē. Amongst the offerings are bloody sacrifices.

This goddess is also worshipped in order to obtain preservation from the evil effects of the small-pox. In the months Choitrū and Voishakhū the Hindoos inoculate those of their children who are two years old. At the time this takes place, the inoculating bramhūn† performs a pōōja before a pan of water, in the name of the child who is to be inoculated, at the close of which he sticks the flowers

\* Or, she who cools the body at the time of the small pox.

† The regular Hindoo doctors (voidy\*) do not inoculate, but a lower order of bramhūns called doivāgnū, who are the Hindoo astrologers. Doivāgnū means an astrologer.

which have been offered in the hair of the child; tells the parents that the goddess will be favourable, and then inoculates. In the name of the parents, he promises the goddess if she be kind to the child, to give her certain offerings, &c. as soon as the child is recovered. While the child is sick with the disease, the family priest (if the parents be rich enough to pay for it) comes to the house every day, and repeats certain forms of praise or flattery to Shēētūla, to induce her to restore the child. These forms of praise are said to have been given by the god Shivū to Kartikāyū. After the child is recovered her worship is again performed. If the child become dangerously ill, it is carried to an image of Shēētūla, where it is bathed in the water that has been offered to this goddess, and some of this water it drinks.

A cast of beggars of different low casts get a stone, and gild as much of it as about the size of a button, and carry it about with them, singing the praises of Shēētūla. This stone is put in a basket, and then suspended on the shoulder.

These beggars sometimes proclaim in a village, that Shēētūla has appeared to one of them in a dream, and ordered, that in this village the mistress of each house shall beg at three, four, or more doors, and shall take whatever she gets, and eat it in some neighbouring garden or forest. If any one disobey this injunction, the most dreadful mis-

fortunes are threatened, as, she will lose a child, or sink into poverty. The affrighted women, to save their children, go a begging from door to door, and fulfil the command of the goddess.



*Münūsa.\**

THIS goddess is called the queen of the snakes, and is worshipped to obtain preservation from their bite. She is represented as sitting on the water-lily, and appears to be clothed with snakes. It is said she was the sister of Vasookee,† and the wife of Jūrūtkarū, a moonee, and the mother of Ūstikū, a moonee.

In her pōōja a song is sung in which occurs the following story: Chandū, a merchant, had seven sons. He refused to worship the goddess Münūsa, and gave her all kinds of abuse. At length Münūsa caused his six youngest sons to be bitten by snakes, and they died. His eldest son Lūkindūrū raised an iron house very high in the air that he might not be destroyed by a snake. But Münūsa caused a snake, named Tūkshūkū, to enter by a crevice in the wall, on Lūkindūrū's wedding-day, and destroy him. Lūkindūrū's wife escaped, and began to weep before her mother-in-law, who also wept with her, and the whole house was full of sorrow. People began to reflect on Chandū, but he was obstinate and refused, declaring that Münūsa was no goddess. Münūsa appeared to people in dreams, and told them to persuade him to perform her pōōja; and, after much

\* On. Mūnūsa-dīvātī; the goddess who possesses pleasure in herself.

† The king of the serpents.

entreaty, to pacify the goddess, he was at length induced to comply, but declared he would only worship her with the left hand; and, turning back his head, he threw a flower to her image with the left hand. Mūnūsa, however, restored his seven sons. From this circumstance, the worship of this goddess has since been very much celebrated.

In the month Jyōisht'hū, on the 10th day of the increase of the moon, the worship of this goddess begins. On the 5th of the moon's increase and decrease, in the months Ashwinū and Shrivūnū, this worship is performed, and also on the last day of Shrivūnū.

On the three last occasions, the worshippers take the branches of the snoohēē tree,\* and put them into the earth before the house, where they are worshipped with offerings, &c.

In the month Shrivūnū the worship of this goddess is performed with the greatest shew. An image, or the branches of the snoohēē tree, or a pan of water surrounded with clay snakes, becomes the substitute of the goddess.

At this time, in some places, as many as twenty or thirty thousand people assemble. Amongst other amusements, as singing, dancing, music, &c. some persons play with snakes of different kinds,

\* *Euphorbia ligularia*.

particularly the cobra capello, suffering them to bite them. This play, however, when the venomous fangs have not been carefully taken out, costs some their lives.

A day or two before the pōōja, in some places, the women of the village go a begging rice, either in their own or an adjoining village. Perhaps fifty or a hundred, or even two hundred, women go on this errand. This rice they offer, in a field in the neighbourhood, in the name of Mūnūsa, but without an image. After offerings of rice, milk, curds, sugar, &c. have been presented, they eat them on the spot; and this act of holiness, they say, preserves their children from the bite of snakes, as well as helps the parents themselves on their way to heaven.

On the fourth of the moon, at night, they begin proclaiming the actions of Mūnūsa before the image, or the branches of the tree. In the afternoon of the fifth, the pōōja begins, when all the people of the village sit in one place, to be present at the worship.

Mūnūsa is worshipped with dhyanū, jūpū, mūntrūs, offerings, &c. as in other pōōjas. A song in her praise concludes the whole.

When the worship is performed before an image, sheep, goats and buffaloes are offered to her, and even swine.\*

\* Among the Egyptians swine were offered to Bacchus.

On the days when the pōōja of Mūnūsa takes place, the Hindoos do not kindle a fire. The reason they assign is, that one of the names of Mūnūsa is Ūrūndhūna, by which they suppose it is forbidden to cook on the day of her pōōja.

When a Hindoo has been bitten by a snake, the persons who pretend to cure him read different incantations containing the names of Mūnūsa.

If a person or two in a village have died by the bite of snakes, and the whole village are alarmed about it, the villagers perform the worship of Mūnūsa, either in one place, or each one at his own house.

The cast called Mal, who play with snakes for a livelihood, pay great regard to Mūnūsa.

Temples are erected to this goddess in some parts of Bengal.

The residence of Mūnūsa is called Nagū-lōkū.

*Shūskṭēe.*

THIS goddess is represented as a yellow woman, sitting on a cat, nursing a child. The Hindoos perform her worship as the protectress of their children.

Three great annual pōōjas are performed to this goddess, viz. on the 6th day of the increase of the moon, in the months Maghū, Jyōisht'hū, and Bhadrū, before ten o'clock in the forenoon.

At the pōōja which takes place in Maghū the women are the worshippers. On the night before the worship, they boil a large quantity of pulse for offerings, mixing with it, in boiling, a kind of kidney beans and varttakoos.\* They also that night boil rice, and leave it in water. The next morning they bathe very early, and on their return perform the worship, in the house, before the two stones with which they grind their spices. Upon these stones they throw a yellow cloth, putting on it some red lead. If a bramhūnēe perform the pōōja, she reads the mūntrūs, if a female shōōdrū, the officiating bramhūn reads them. This worship is finished before ten o'clock.

\* The fruit of *Eulanum melongena*.

At noon they eat what the goddess has left, i. e. every thing they gave her. This pōōja is called Shēētūlashūshtēē.

The pōōja that takes place in Jyoishit'hū is the same as the above, except that it is performed by an officiating bramhūn, and not in the house, but before the stone under the vūtū tree.\* The women attend; the officiating bramhūn reads the mūntrūs.

At the time of this worship every woman of the village, dressed in her best clothes, with her face painted, her ornaments on, and her body anointed with oil, goes to the place of worship under the tree, taking in her hand an offering. Over each of these offerings the officiating bramhūn performs the usual ceremonies. At the close, one of the offerings is sent to the house of the officiating bramhūn, and most of the other offerings are distributed to the eager by-standers, who expect blessings to descend on their families from eating these offerings. Among others who are eager to get some of these offerings, are women who have not been blessed with children: these women sit down pensively among the crowd, and open the end of their garment to receive what the women who have had children are eager enough to bestow, when the giver says, "May the blessing of Shūshīē be upon you, and, next year may you bring offerings—with a child in your arms." She adds with

eagerness, "Ah! if she bestow this blessing,\* I will perform her worship; I will keep my vows, and bring offerings every year."

Shūshtēē is considered as the giver of children: hence at the pōōja in Jyoisht'hū, in those houses where the daughter is married but not gone to her husband, the parents send for their son-in-law, and at the close of the worship the girl's father sends, by some person present, on a metal plate, a flower, some unhusked rice, a piece of string consecrated to Shūshtēē, five or six blades of dōōrya grass, a garment, &c. The son-in-law, if a person of respectability, contents himself with putting the flower in his hair. If a poor man, he puts on the garment, and places all the other things on his head. If

\* There is a remarkable difference, not only in the dispositions which an idolator and a real christian bring into their religions, but in the nature of the blessings they seek. I have been assured by an intelligent brahmin, that there is not a single Hindoo who seeks in his religion, any thing of a moral nature. A real christian, when he calls upon God, prays "Create in me a clean heart, and renew a right spirit within me." "Lead me not into temptation, but deliver me from evil." "Give me neither poverty nor riches." "Guide me with thy counsel, and afterwards receive me to glory." A Hindoo, when he supplicates his god, prays for riches, or for recovery from sickness, or for a son, or for revenge upon his enemy. At the close of a Hindoo pōōja, the worshipper places himself before the image in a sitting posture, and, closing his eyes, prays, "Oh! god, give me beauty, let me be praised, give me prosperity, give me a son, give me riches, give me long life, give me health," &c. The eldest female of the house, hanging her garment over her shoulder, and sitting on her hams, joining her hands, prays, "Oh! t'hakoort! preserve these my children, and my son's wife; do not suffer us to have sorrow again in our family (referring to some death in the preceding year) and let me leave them in happiness when I die; and then I will present offerings to thee every year." Saying this she prostrates herself before the image. Sometimes a woman, after bathing, stretches her arms towards the sun, and says, "Oh! Sōōryū! such a one has ill treated me; so do thou afflict her. See! I supplicate thee without having touched or tasted food." A poor man in the presence of an image, sometimes prays—"Oh! t'hakoort, fill me every day with food. I ask no more."

he neglect to put the flower on his head, the girl's father is very sorrowful, and all the spectators pronounce the son-in-law a dead man—for flinging away the flower of Shūshtēē.

Such is the excessive anxiety of the Hindoo women to have children, that among some of the lowest of the casts, a few women are said to form improper connections with other men, on purpose that they may have a son.

The worship in the month Bhadrū does not differ from the preceding, except, that it is performed by the river side, or at a pool of water, before a brass drinking pot filled with water, with plantains, cucumbers, &c. laid round it. The officiating bramhūn reads the mūntrūs. The women also make little paste images of men, and, placing them on leaves of the kūtūkēē tree,\* present them to the goddess, and afterwards throw them into the river. This pōōja is called Chapūrashūshtēē.

Another pōōja is performed to this goddess in the month Ūgrūhayūnū called Hūree-Shūshtēē. This worship is performed before a clay pot filled with water having six spouts.

Besides these times of pōōja, after a child is six days old, every father for the preservation of the child, performs the worship of the goddess,

\* *Artocarpus integrifolia.*



while the officiating bramhūn reads the mūntrūs; and on the 21st day of the child's age, the mother makes a pōōja to the goddess, presenting the offerings with her own hands, while the officiating bramhūn reads the mūntrūs.

The first of these pōōjas is in the house, in the evening, before a branch of the vūtū tree, which is stuck in the house floor. Against the wall in the house they place the two stones with which they grind their spices. These stones they cover with a piece of cloth. The branch of the tree is planted before these stones, and upon this branch they throw a yellow cloth. Before the door they place the skull of a cow; upon its forehead they put some red lead. In three lumps of cow-dung, put on the forehead, they stick three couries. Upon this also they spread a yellow cloth. This head stays a month at the door of the house in this state. . . . It is a kind of charm for the good of the children. The husband on occasion of the worship puts on new cloth. After all is prepared, he performs the pōōja before the branch of the vūtū tree, at the close of which he asks the blessing of the goddess on the child, and, on this condition, promises her that he will present her with a pōōja when the child shall be twenty-one days old. This pōōja takes place in the afternoon about four o'clock. Because this worship is performed on the sixth day of the child's age, the goddess is called Shūshṭē.

On the 21st day of the child's age, the mother invites ten or fifteen neighbouring women, who all go, accompanied by the officiating bramhūn, to a stone, placed at the foot of the vūtū tree, which is supposed to be the representative of the goddess. They put a large necklace or garland of flowers round the tree, and perform the pōōja in the usual way. At the close of the worship the mother promises, on condition of the goddess's blessing her child, that she will perform her worship every year. The sweetmeats, &c. offered to the idol, the mother distributes among the women. This pōōja is called ākooshā.

Bloody sacrifices of bullocks, goats, sheep, and sometimes of tame hogs, are offered to Shūshtēē. The lower casts offer swine. On account of receiving these latter offerings some persons call this goddess a rakshūseē.

Shūshtēē has no temples, but her common representative, a rough stone, about as big as a man's head, is placed at the roots of the vūtū tree. This stone has some red paint on it. Passengers, especially women, pay reverence to this stone whenever they come near it.

Some persons who have made particular vows to Shūshtēē, when they fulfil their vows, surround the tree sacred to this goddess with

a necklace of flowers, and strings of clay made into lumps intended to represent lamps. As many as a thousand of these lamps are in some instances presented. Others fulfil a vow by building an earthen or brick seat for Shūshtēē around one of these trees.

A female of property sometimes promises Shūshtēē to present to her an infant made of milk, if she grant her a child. This image is made of curds stuck on the inside of a plantain tree, and is presented to the goddess by the officiating bramhūn, who afterwards eats it.

At the close of the different pōōjas of Shūshtēē it is common for women to entertain the company with stories about this goddess.

After these pōōjas are over, the wives of some of the lower casts, such as joiners, barbers, &c. go and beg part of the offerings at the houses of the higher casts.

Shūshtēē rides on a cat: hence the Hindoos, and especially mothers, avoid hurting this animal, lest this goddess should be revenged on their children.

## SECTION III.

THE Hindoo celestial goddesses, it will be seen, are very few. There are no more indeed than three that can be considered as really distinct, and as holding a distinguished place among this class of Hindoo deities: these are Doorga, Sūrūswūtēē, and Lūkshmēē. Many of the others are different forms of Doorga; and Mūnūsa, Shūshtēē, and Shēētūla, would have been placed among the terrestrial goddesses, but they do not seem to have had an earthly origin. —I now proceed to give an account of the terrestrial gods, some of whom are worshipped with more shew than any of the celestial deities.

*Jügünnat'hü.\**

THE image of this god has stumps of arms, but no hands nor legs ; the head and eyes are very large. At the time of the pōōja they put on him silver or golden hands.

The origin of this image is thus related in several of the pooranūs.†

Üngüdü, a hunter, was out one day, when he let his arrow fly at some prey, but instead of hitting the prey, it pierced Krishnū, who happened to be sitting in a tree, so that Krishnū died. Some person collected Krishnū's bones, and put them into a box.

At this time Indrüdthümnū, a king, was performing tūpūsyā to Vishnōō. Vishnōō told him to form the image of Jügünnat'hü, and put in its belly these bones of Krishnū, and that by this means he should obtain the fruit of his tūpūsyā. Indrüdthümnū asked who should make this image? Vishnōō told him to perform tūpūsyā to Vishwükürmū,‡ and he would make the image. He did so, and Vishwükürmū engaged to do it; but said, he would finish it in one month, and if any one came to disturb him in that time, he would leave the image in an unfinished state. He began; built a temple

\*The lord of the world, from jügü, the world, and nahüt', lord.

† Some of these particulars will be found in the table of contents of the Oothülü-khünd in the preceding volume.

‡ The architect of the gods.

upon a place called the blue mountain in Orissa, in one night, and then began the image in the temple; but the king was impatient, and, after fifteen days, went and looked at the image, when Vishwükürmü refused to go on, and left it unfinished. The king was very much disconcerted, and began to perform tūpūsyā to Brūmha, who told him not to trouble himself, for he would make the image famous in its present shape.

Indrūdhūmnū invited all the gods to attend at the setting up of this image, when Brūmha gave the image eyes, and a soul, and, performing its worship, thus established the fame of Jūgūnnat'hū.

This original image of Jūgūnnat'hū is said to lie in a pool at Jūgūnnat'hū-kshātrū in Orissa. The temple of this god is commonly known among the English by the name of Jūgūnnat'hū's pagoda. The particulars of this place will be found in the account of the Hindoo holy places, the resort of pilgrims.

Jūgūnnat'hū has many temples in Bengal, large and small, built by rich men as acts of holiness, and endowed either with lands, villages, or money. The worship of this god is performed in these temples every morning and evening. While the lamps are lighting

in the evening, a bell is rung; another thing like a brass plate is beat with a hammer, and a shell blown. When there is no worship going forward, and the god is supposed to have eaten of the offerings presented to him, they say he is laid down to sleep,\* and they shut up the temple till the next hour of worship. When the temple is opened, people come to see the god, and make their bow or prostration to him, as the means of expiating their sins.

Bramhūns may make offerings of boiled rice to this or any other god, but shōōdrūs cannot. Shōōdrūs may offer only dried rice, &c. to the gods.† The food which is offered to Jūgūnnat'hū is either eaten by the bramhūns and their families at the temples, or by passengers and others who purchase it of those shopkeepers who have bought it of these bramhūns; a little is given to the poor.

There are two annual public festivals in Bengal in honour of this god; the first is called Snanū-yatra, in the month Jyoisht'hū; the second, called the Rūt'hū-yatra is in the month Asharhū.

At the snanū-yatra a large terrace is raised in an open place near

\* The images of the gods in all the Hindoo temples, at certain hours, are laid down as to sleep; at least, all those that are small enough to be laid down and lifted up again.

† The bramhūns do not eat the boiled rice of the shōōdrūs. Sweetmeats, fruit, the water of the Ganges, &c. are things received from shōōdrūs.

the temple, and on the morning of the pōōja this lord of the world, wrapped in a cloth, is carried out by a dozen men, and placed in a seat on this terrace. Here he is surrounded by an immense concourse of spectators. The only thing done at this time is to bathe the god by pouring water on his head, and reading incantations. At first the water is sprinkled on him by means of a thing like a cylinder, but afterwards water is poured on plentifully. The people at the close make their obeisance, some by hands lifted to their foreheads, and others by prostration, and then depart, with the persuasion that they shall undergo no more births, but be admitted to heaven after the death of this body. The bramhūns then wipe the wet from this creator of the world, and carry him back, like the stump of a tree, after which a grand pōōja is performed to him, the ceremonies of which are like those universally observed in the worship of the various forms of Vishnōo.

This snanū, however, is not confined to Jūgūnnat'hū, but at this time all the different images of Vishnōo, throughout the country are bathed. It is the custom of the Hindoos to feed their children with rice for the first time when they are six, seven, or nine months old. On this day, before the ceremony of feeding the child, they bathe it, reading mūntrūs, &c. This ceremony was performed on Krishnū, at the full moon in the month Jyōisht'hū. To keep up the memory of this event, therefore, this snanū-yatra is performed every year.



The Rūt'hū pōōja, in the month Asharhū, is very celebrated. It takes place about seventeen days after the snanū-yatra. On the second day of the increase of the moon this ceremony of drawing the god takes place. Before they take the god out of the temple to put him on the car a grand pōōja is performed.

The rūt'hū, or car, belonging to the image near Serampore is between thirty and forty cubits high, in the form of a tapering tower. It has sixteen wooden wheels, and two horses and one coachman of wood. In an elevated part of the carriage, is a place, or room, where Jūgūnnat'hū, his brother Būlūramū, and Soobhūdra, the sister of these two, are seated, Būlūramū on the right hand and Soobhūdra on the left of Jūgūnnat'hū. They are drawn up by ropes tied round the neck, and seated on benches. On each side stands a servant who waves a tail of the cow of Tartary, called a chamūrū.\*

The crowd draw the carriage, by means of a hawser. The shouts of the mob as the carriage proceeds, may be heard at the distance of a mile. Being arrived at the appointed spot, they take out the images, and carry these to the house of some other god, or to a place prepared for them. Here they stay eight days, and the car stands empty during this time for the crowd to stare at.

Upon this car are painted all kinds of indecent figures, alluding

\* The chamūrū is a necessary appendage to royalty, &c. among the Hindoos.

to the abominations of their gods ; as, persons in the act of sodomy, &c. and Krishnū surrounded with his mistresses. Temporary shops are erected near the place where the car stands, like booths on a race-ground.\*

At Serampore, Jügünnat'hü, and his brother and sister, go to visit a god of the name of Radhavüllübhü,† where they stay the eight days. Here the wives of bramhüns, who are never seen at shews, and who seldom go out of their houses, come to look at Jügünnat'hü. At the end of eight days, this god without hands or legs is drawn up by the neck, placed in the car, and carried back to the place from whence he came, but the crowd is not quite so great as when the carriage is drawn out.

The rüt'hü pōōja is intended to celebrate the diversions of Krishnū and the milkmaids, when he used to ride out with them in his chariot.

Many temples are erected to this god in Bengal.

\* The spirit of gambling is very prevalent at this festival. I have been very credibly informed, that, a year or two ago, at Serampore, a man actually sold his wife for a slave, in order to supply himself with money for gaming.

† Another form of Krishnū. The name intimates that this god is the husband of Radha.

‡ The Athenians placed statues at their doors to drive away thieves, which they called Hermae, from Mercury, whose Greek name was Hermes. These images had neither hands nor feet, and hence Mercury was called Cyllenius, and by contraction Cyllius, from Kullos, viz. without hands or feet.

*Bülüramü.*

THIS god was born at the same time as Krishnū. His image almost always goes with that of Jügünnat'hü, though in one or two temples it is set up alone. He is painted white. His worship is performed separate from that of Jügünnat'hü, when the worship of Krishnū takes place. At the worship of Jügünnat'hü, and also at that of Krishnū, a small pōōja is performed to Bülüramü, whose image also sometimes accompanies that of Krishnū. Some persons also make the image of Rāvütēē, his wife, and place it by the side of her husband.

From the sūtyū to the külce-yoogū this female, the daughter of king Rāvütū, remained unmarried.\* The king, at length, took his daughter to Brūmba, and asked his advice, to whom he should give this daughter in marriage. Brūmba recommended Bülüramü. When Bülüramü, who was ploughing, saw her, he was amazed at her immense stature. It is said, she was as tall as a sound will go in clapping the hands seven times. Bülüramu, however, married her, and, to bring down her monstrous height, fastened a plough share on her shoulders.

\* A tolerably ancient old maid: she must have been 3,638,000 years old at the time of her marriage, if we date her birth at the beginning of the sūtyū-yoogh.

*Ramă.*

THIS god is sometimes represented as sitting on a throne, and at other times on a monkey called Hūnoomanū, with a crown upon his head. He holds in one hand a bow, and in another an arrow, with a bundle of arrows slung upon his back. He is painted green.

The worship paid to him is of the same kind as that to Vishnoo ; but the incantations are different. Many people receive the initiating mūntrū of Ramū, as their chosen god.

In the month Choitrū, on the ninth day of the increase of the moon, on which day Ramū was born,\* an annual festival is observed. Multitudes of clay images of him are made, and worshipped. The dōlū pōāja also is performed in honour of this god, on this day, which is also kept as a fast.

At the times of other great festivals a few ceremonies in honour of Ramū are performed, at whose worship his three brothers Bhūrūtū, Lūkshmūnū, and Shūtrūghnū have some ceremonies performed in their names, but the images of the first and last are never made.

\* The gods on this day are said to have caused a shower of flowers to fall, as, at the birth of Minerva, it is said to have rained gold.

The images of Lūkshmūnū, Hūnoomanū and Sēta, are always set up with those of Ramū.

The birth of Ramū forms the seventh of the Hindoo incarnations, and the history of this king is related by Valmēkee, in his epic poem called the Ramayūnū. See the preceding volume, page 81.

On Ramū's birth-day the Hindoo merchants in general begin their new year's accounts.

At the time of death, the Hindoos in general write the name of Ramū on the breast and forehead of the dying person, with earth taken from the side of the Ganges. These persons after death do not go to Yūmū to be judged, but immediately ascend to heaven.

Many of the disciples of Ramū are of the religious order called Ramaoot. These persons impress on their bodies, in different places, Ramū's name, and the mark of his foot. The mark on the forehead of Ramū's followers is almost like a trident.

Temples to this god are erected in many parts of Bengal. They contain images of Ramū, Lūkshmūnū, Sēta, and Hūnoomanū. At these temples the worship of Ramū is performed daily.

The benefit of the worship of Ramū is absorption in Brūmhū.

*Hūnoomanū.*

**THIS** black-faced monkey, the son of the god Pūvūnū, by Ūnjūna, a female monkey,\* is said to be an incarnation of Shivū, who appeared in this shape to assist in destroying Ravūnū.

When Hūnoomanū was six days old, his mother, according to the custom of the Hindoos, laid him out in the sun-shine. When Hūnoomanū saw the rising sun, he leaped up to the residence of the god of day, and seized upon his chariot, but at length became afraid. Indrū also, taking the alarm, lest Hūnoomanū should swallow the sun, took his thunder-bolt, and smote him to the earth, where he lay lifeless. His mother cried, and Pūvūnū, enraged at the loss of his son, retired into an inaccessible chasm, and bound up the wind. Both men and gods began to perish. Brūmha, Vishnoo, Shivū, Indrū, in fact all the gods began to petition, and praise Pūvūnū, for a little breath. He promised to come out of his den, if they would make Hūnoomanū immortal. Brūmha then gave to Hūnoomanū the water of life, and Pūvūnū gave men and gods the vital air again. All the gods began to thank Pūvūnū. Indrū told Hūnoomanū that

\* There is nothing too filthy for idolatry : here the god of the winds cohabits with a monkey, as Jupiter is said to have done with a goose.

from henceforward he had nothing to fear from his vŭjrŭ ;\* Nor from my blazing rays said, Sŏōryŭ;† Chündrŭ‡ said, Nor from my cold. Narayñnŭ said, You have nothing to fear from my discus; Shivŭ said, Nor from my trident; Brŭmha said, Nor from my Brŭmhastrŭ; Yŭmŭ said, Nor from my club; Vŭroonŭ said, Nor from my waters. Ŭnüntŭ§ said, You have nothing to dread from my snakes; Pŭvñnŭ|| said, Nor from my tempests; and Ŭgneer told him, he had nothing to fear from his fire. In this manner all the gods blessed Hŭnoomanŭ, and then returned to their different heavens.

When ten years old, Hŭnoomanŭ was possessed of immense strength. One day he went to a mountain, and brought a stone, sixteen or twenty miles in circumference, and threw it into a pool where a number of moonees were performing tŭpŭsya. This raised the water, so that the moonees, who had closed their eyes in the midst of their dhyānŭ, began to sink, or to float on the water. After a few struggles they got out, and again sat down with closed eyes to their tŭpŭsya. Hŭnoomanŭ now took out the stone, and the waters retired; and when the moonees put out their hands to take up water for their worship they felt only mud. Opening their eyes, they saw the water had sunk exceedingly. They followed it, and again closed their eyes, and sat down to their tŭpŭsya. Again

\* Thunder-bolt. † The sun. ‡ The moon. § King of the serpents. || The god of the winds.

Hūnoomanū flung in the stone, which raised the waters of the pool, and the moonees began to sink, or to float upon the surface. Again and again he repeated these tricks, till at length the moonees discovered, by dhyānū, who it was, and cursed Hūnoomanū, by taking his great strength from him. Seeing all his strength gone, he began to flatter the moonees, and after serving them three years, bringing them fruits, &c. from the forest, they blessed him,\* and assured him that when he should see Ramū upon the mountain Rishyūmookū, he should obtain twice his former strength.

The Hindoos worship Hūnoomanū on their birth-day, because he is immortal. In some places the images of this monkey, Ramū, Sēeta, &c. are set up, and worshipped every day. Whenever the worship of Ramū takes place, it is preceded by a short worship paid to Hūnoomanū. At any other time, they who choose perform the worship of this monkey.

About fifteen or twenty years ago, Ēēshwūrūchūndrū, the raja of Nūdēya, spent a lack of roopees in marrying two monkeys,\* when all the parade and ceremonies which take place in Hindoo marriages were exhibited. In the cavalcade were seen horses richly caparisoned, elephants, camels, palanquins, lamps, flambeaus; the male

\* At this time none of these monkeys were to be seen about Nūdēya; now they are so numerous that they devour almost all the fruit of the orchards, &c. but the inhabitants are afraid of hurting them.



monkey, fastened in a fine palanquin, with a crown upon his head, with men standing by his side to fan him; singing and dancing girls in carriages; every kind of Hindoo music; very many fireworks, &c. &c. Dancing, music, singing, revelling, and every degree of low mirth, were exhibited for twelve days together. At the time of the marriage ceremony, learned bramhūns were employed in reading the mūntrūs, &c. according to the shastrūs.

About twenty years ago, the raja of Yūshōhūrū,\* Mubāndrūdāvū-rayū, spent three lacks of roopees, in making a grand pōōja to the head of what is called the dhānkee, viz. a piece of wood with a head like a hammer; this wood is supported on two posts a few inches from the ground, and the head is raised by the pressure of the feet of one or two persons (mostly women) at the other end, and then let down on rice, to clean it from the husk. The thing itself is not amongst the things worshipped by the Hindoos, and was chosen on this occasion to make the whole more farcical.† At the close the raja took a firebrand, and set all the gilded scenery, &c. on fire, and thus finished this scene of expensive folly and wickedness.

\* Jossore.

† Some persons would say, to bring idolatry into deserved contempt. I have heard some Hindoos, however, contend that it was indifferent what a person chose to regard as God, if this person's mind was really engaged in worship. To prove this fact, they have produced the circumstance of the worship of the dhānkee.

Hūnoomanū has been compared to Pan, but I confess I cannot trace much likeness.\*

Many Hindoos receive the initiating mūntrū of Hūnoomanū, and receive this monkey as their guardian deity. The mark which Hūnoomanū's disciples make on their foreheads is the same as that of other Soivys.

Amongst men of sense the performance of the ceremonies of worship before the image of this monkey is attended with a degree of disgrace. I have heard of a quarrel betwixt two bramhūns, one of whom was paid by a rich man for performing the worship of Hūnoomanū daily at his house: amidst the quarrel the other said—"Thou refuse of bramhūns! thou gettest thy bread by the worship of a monkey." Indeed what can be more degrading than to see a man prostrating himself before a monkey as his god!

In a few temples the image of this god is set up alone. In many, Hūnoomanū is seen as the companion of Ramū. Stone images of Hūnoomanū are kept in the houses of some of his disciples, and worshipped daily. The worshippers of Hūnoomanū are promised the accomplishment of all their hearts' desires.

\* Sir W. Jones says, as Pan improved the pipe by adding six reeds, so one of the four systems of Indian music bears the name of Hūnoomanū. He considers Ramū as the Dionysos of the Greeks, and notices the legend that the latter conquered India and other countries with an army of satyrs, commanded by Pan.

*Krishnā.*

THIS god is represented as a black man; with a flute held to his mouth by both hands, his mistress Radha standing on his left hand.

The history of this god\* will be found in the preceding volume, at the close of the table of contents of the *Shrēṣbhagūvūtū*.

On the 8th of the moon's increase in the month Bhadrū, in the night, an annual pōōja is performed to celebrate the birth of this god. On this day all the worshippers fast.† The regular Hindoos, and the disciples of the Gōsaees,‡ sometimes differ a day or so in performing this pōōja.

Before the houses where this pōōja is performed, a hole is cut in the

\* Sir W. Jones compares Krishnā to Apollo surnamed Nomios, or the pastoral, in Greece, and Opifer in Italy, who fed the herds of Admetus, and slew the serpent Python.

† In a Hindoo fast, the person abstains, for three days, from anointing himself with oil, from connubial intercourse, fish, every thing fried, &c. and eats only once a day. At the time of a Jewish fast, the person is said to have "afflicted his soul;" but among the Hindoos fasting and merriment go together. The Jewish fast was connected with moral sentiment. The Hindoos fast as an act of mere ceremonial purity.

‡ The Gōsaees are the religious leaders of a large portion of the worshippers of Krishnā.

ground, and filled with water to make mud. Into this, oil, sour milk and turmeric, are thrown, and mixed up with the earth. Afterwards the crowd begin to play, by seizing first one person and then another, and rolling them in this mud; others roll themselves in it. To this is added music, dancing, singing obscene songs, &c. In this figure, dancing through the streets, they go to some pool, or the river, and wash themselves, and thus the festivity ends.

In the month Shravṇṇ is another pōōja to Krishṇ, called Jhoolṇa-yatra.\* On the fifth night of the increase of the moon, this festival begins, when a chair or throne for swinging the image is suspended from the ceiling of the temple. If a rich man perform this pōōja, the throne and the temple are made very grand.

Illuminations, fireworks, and gilding their temples, give a very shewy effect to Hindoo ceremonies, which are often performed at the time of the full moon, and at midnight. A moon-light night in India is highly pleasant. At the time of the Rasṇ pōōja, I have seen a scene so gaily illuminated and adorned, that the whole seemed enchantment; every native, as he approached the god, threw himself on the ground with the profoundest reverence, and muttered his praise with rapture as he mingled in the delighted crowd. Could I have forgotten that these people were perpetrating

\* The swinging festival.

a dreadful crime, and that these nightly pōōjas were connected with the greatest impurities, I should have been highly gratified.

At ten o'clock at night the god is placed on this throne, when the dhyanū, jūpū, mūntrū, hōmū, &c. are performed in rotation, amidst the offering of flowers, incense, prostrations and other acts of adoration. While the pōōja is going on in the house, singing, dancing, music, &c. go forward out of doors, amidst which every kind of indecency constantly prevails. At twelve o'clock in the night; they sit down to eat, when the person at whose house the pōōja is performed feasts a great multitude of people. After eating and drinking, they literally "rise up to play;" to singing, music, dancing, revelling, and walking about to see the shew. Youths, dressed up to represent Krishnū and his mistress Radha, dance together. They continue this till day-light puts out their artificial lights, when they retire. This is continued for eleven nights. Some persons perform this worship for five nights, beginning on the eleventh, and others for three nights, beginning on the thirteenth.

On the 15th of the increase of the moon in the month Kartikū, another pōōja to Krishnū is begun, called the Rasū. This is to celebrate the revels of this impure god with the milkmaids. This pōōja is performed in the night. Three evenings he is worshipped in the house, with much the same ceremonies as in the worship of Vishnū.

After the worship is over on each night, the crowd bring the image out with much noise, music, singing, dancing, &c. and place it in a brick building in the street, which is open on all sides, and has one highly elevated sitting place. This building is annually gilt, ornamented, and grandly illuminated for this shew. Sixteen small images of Krishnū are placed in this temple. In general as many small stone images as can be collected in the town are sought for; the rest are made up of clay images. Among these, a very small gold image, about the size of a breast-pin, is placed as the object of worship. This image is afterwards given to the officiating brambhūn. The worship begins soon after the arrival of the great image of Krishnū. The clay images are, at the close of the festival, thrown into the river, in the usual manner.

Round this place booths are set up, filled with sweetmeats, playthings, and other articles, as at an English fair, or race-ground. Here fathers and mothers, leading their children by the hand, or carrying them on their hips,\* come for *fairings*. Thieves, gamblers, &c. are very busy at these times; and upon the whole it is amazing how much this scene looks like an English race-ground. Here I have seen the grey-headed idolators and the mad youths dancing together, the old man lifting up his withered arms in the dance,

\* This is the way in which all the Hindoos carry their children. A child is rarely seen in a person's arms as in Europe. The same custom appears to have existed among the Jews: "then shall ye suck; ye shall be borne upon her sides, and be dandled upon her knees." Isaiah Lxvi. 12.

and giving a kind of horror to the scene, which idolatry itself united to the vivacity of youth would scarcely be able to inspire. In England the bait to licentiousness is merely a horse-race; but in Bengal the devil at once calls his followers to the worship of a stone god and to a feast of debauchery; no one imagining but that worship and adultery may be performed in the same hour. About four or five in the morning they carry the god back to the house; and then retire to cure their hoarseness, and rest their wearied bodies.

On the fourth morning, having brought the god home, after worship, they sing songs in celebration of the actions of Kṛṣṇā. This singing lasts from ten till twelve or one o'clock in the day. Many come to hear, and make offerings of money, &c. to the god. After this, a grand feast to brāhmāns is given. The expence of this pōōja and shew is defrayed either by a rich native, or Gōsāee; or out the revenues left to the god.

At the full moon in the month Phalgunā another pōōja is performed to Kṛṣṇā called the Dōlū,\* or swinging. Fifteen days before the full moon the holidays begin. In the night the Hindoos assemble to sing, to play, and to dance, and in the day they go about

\* All these festivals are intended to represent the obscene acts or play of Kṛṣṇā. This is the play of swinging common to young folks in Europe. I am told, that at the time of this festival, in many places of Hindoostān, many families sit up all night swinging by the light of the moon. They suspend a cord betwixt two trees, and while some are swinging, others are singing impure songs, others dancing, &c.

throwing red powder \* at all the passengers, either with their hands or through a syringe. Their images are also besmeared with this red powder. On the night before the full moon, a pōōja is performed. After the worship is over, besmearing themselves with red powder, they take the god out of his house, and carry him forth to some distance, amidst music of all kinds, dancing, fireworks, singing, &c. A bamboo with a straw man tied to it, having been erected in some plain, they place the god here, and perform pōōja, &c. After three hours have been spent in pōōja and play of different kinds, especially with fire-works, they take the god from hence, and set fire to the bamboo and straw. The image is then carried to the temple, in the same way in which it was brought out. In the morning very early, they bathe the god, set him on a chair, and then worship him, rocking him in this chair, and throwing upon him red powder, &c. Upon the spectators they also throw this red powder. At twelve o'clock at noon the god is again bathed, set upon his stool, sprinkled with red powder, &c. and then a great pōōja is performed to him. Many offerings are presented. Afterwards the bramhūns are feasted. About four o'clock another dōlū is performed; red powder is again put upon the god, the people, &c. and a pōōja like the former is performed. Then the god is washed clean, anointed, clothed, put in his house, &c. after which food is given him, and the whole ends with a feast.

\* This powder is made with the roots of wild ginger, coloured with sappan wood. Other ingredients are added to make superior kinds.



Besides these there are many other small pōjās to this god in the course of the year.

Very many people receive the initiating mūntrū of this god. The mark which they make on their foreheads consists of two straight lines from the tip of the nose to the back of the head.

Many small black stones, having images of Krishnū cut in them, are to be found in the houses of the Hindoos. Different names are given to these images, but they are all names of Krishnū.

The temples dedicated to Krishnū are very numerous. In these temples the image of Radha, his mistress, always accompanies that of Krishnū.

Krishnū had two wives, Rookminēē and Sūtyūbhama. Kōngshū, the raja, whom he slew, and whose kingdom he obtained, was Krishnū's uncle.

The benefits which the worshippers of this god promise themselves, are, the merit of works, riches, the desires of the mind fulfilled, and hereafter absorption in Brūmhū.

This god is charged in the Hindoo shastrūs with many monstrous crimes; though, being a god, 'they pass for virtues in him.'

Pantomimical entertainments are frequently represented, in which the lewd actions of this god are exhibited. One of these stories refers to Krishnū's stealing the clothes of some milk-maids while they were bathing, and refusing to return them till they all came up out of the water, and appeared naked before him.

Many persons may be heard in the streets, and while sitting in their shops, repeating to themselves and to parrots, the names of Radha and Krishnū, as a work of merit.

Eight parts out of ten of the whole Hindoo population of Bengal are the disciples of this god. The far greater part of these, however, are of the lower orders, and but few of the bramhūns. The greater part of the bramhūns are disciples of Shivū.

E c

*Gōpalū.\**

**THIS** is an image of Krishnū in his childhood. He is resting on one knee, with his right hand extended, craving some sweetmeats from his mother.

Gōpalū is worshipped on the same day as Krishnū. This worship differs nothing from that of Krishnū, except the incantations.

Those who preserve stone, or brass, or other images of this god in their houses, as many do, worship them every day, or whenever they choose.

Many persons take the mūntrū of Gōpalū as their guardian deity.

The present raja of Nūdēya, Girēshūchūndrū, in the year 1807, had two dreams, in which the god Gōpalū appeared to him, and told him, that in a certain place in Nūdēya a beautiful image of him was buried deep in the ground. The raja paid no attention to his dream, till the god appeared to him a third time, telling him the same thing. The raja now consulted his principal servants,

\* The cowherd.

who sent to have the image dug up, but nothing was found. The raja, therefore, considered his dream as nothing; but in a few nights the god Gōpalū again appeared, and told him he was to be found in such a place, describing the spot in a more particular manner. The raja now sent people again, who dug and found the image. The greatest rejoicings took place at Nūḍēya, and the raja ordered that the image should be set up in the field where it was found.\* Learned bramhūns were called to witness the ceremony of setting up the image, and a vast concourse of people were collected from the country. Four thousand roopees were expended in this business, and afterwards a temple was erected, and the image placed in it. This image is become very famous, and the offerings presented to it do not amount, it is said, to less than two hundred roopees per month; so that god-finding is not a bad trade to the raja, into whose purse all the profits of the temple go.\*

\* The trade of keeping gods is common among the Hindoos: the only difficulty to overcome, is that of exciting attention to the image. To do this the owner of the image goes from village to village, to call the attention of the neighbourhood; he also gets some one to proclaim, that he has been warned in a dream to perform vows to this image, or he repeats to all he sees, that such and such cures have been performed by it. In the years 1807 and 1808 almost all the sick and imaginary sick Hindoos in the south of Bengal presented their offerings to an image called Tarūkāshwūrī, at a place bearing this name. The bramhūns owning this image got rich. This excited the attention of some bramhūns near Nūḍēya, who proclaimed another image of Shivū, in their possession, "the brother of Tarūkāshwūrī," and the people of those parts flocked to this image as others had done to the original one.

*Goopinat'hū.\**

**THIS** is a form of Krishnū. The image is the same as the common one of this god. These images are set up in some places and worshipped every day, and also at those times of the year when the worship of Krishnū is performed.

A celebrated image of this god is set up at Ūgrūdweēpū, where there is an annual festival, on the 11th, 12th, 13th, 14th, 15th, and 16th of the decrease of the moon, in the month Choitrū. The origin of this image is thus given: Two religious mendicants, since become famous among the followers of Krishnū, viz. Nityanūndū and Choitūnyū, had a disciple in company with them named Ghōshū-t'hakoorū. This man, being too fond of indulgence to relish their austere life, they sent to Ūgrūdweēpū, telling him to take a certain stone with him, out of which he should have an image of Goopinat'hū cut, and that he should set up this image there and worship it, and from this he would get a livelihood. Ghōshū-t'hakoorū obeyed his spiritual guides; took the stone on his head; got it cut; set it up, as the gift of Nityanūndū and Choitūnyū, and began to worship it in public

\* The god of the milk-maids.

daily. The god appeared in dreams, and revealed to him a number of secrets; so that by degrees Goopinat'hũ of Ūgrūdweēpũ began to be very famous. One night a stranger came to the temple at a very late hour when no one was awake to give him refreshment. The god himself, however, in the form of Ghōshũ-t'hakoorũ, took an ornament from his ankle, went to a shop, bought some food for the stranger, and gave it to him. In the morning there was a great noise in the town about this ornament, when the shopkeeper and the stranger declared these facts, so creditable to the benevolence of the god; and from thence the fame of Goopinat'hũ was spread still farther. After this, Ghōshũ-t'hakoorũ died. The god appeared to his successor, directing him to perform the shraddhũ for Ghōshũ-t'hakoorũ. The shraddhũ was prepared, and it was contrived that the god himself should present the offering to the manes; for when the kooshũ grass, the rice, and the water were put into the hands of the image, the god (a little more water than usual being poured into his hand) poured out the offering, when the crowd set up a great shout, declaring that the god had himself presented the offering to the manes. This miracle still farther spread the fame of this god. At present this image, it is believed, brings in not less than 25,000 roopees annually to the owner.

At the festival in Choitrũ, for six days, a lack of people each day assemble at Ūgrūdweēpũ. Vast multitudes of loose women go to this festival in company with the religious mendicants, when scenes

the most filthy and abominable are exhibited. Many casts eat together here. Filthy songs about Krishnū and his mistresses are sung by different groups, and all manner of indecent diversions are practised. After the death of Ghōshū-t'hakoorū the image fell into the hands of the raja, who sent servants to carry on the worship of the image, and receive the offerings. At one time raja Nūvū-krishnū of Calcutta seized this image for a debt of three lacks of roopees which raja Krishnū-chūndrū-rayū owed him. The latter afterwards regained the image by a suit at law; but not till raja Khrishnū-chūndrū-rayū had got another Goopinat'hū made exactly like it.

All this has arisen out of an old stone given by two mendicants to one of their companions.

*Valūgōpalū.\**

THIS is the image of the infant Krishnū. Images of this infant, made of stone or metal, are kept in the houses of many, and worshipped daily, as well as at the times when Krishnū is worshipped.

Temples containing this image are found in Bengal, and many persons receive the initiating mūntrū by which this infant god becomes their guardian deity.

\* The infant Gopalū.



*Pūnchanñ.*\*

THIS god is a form of Shivū, with five faces, and upon each face three eyes. Some persons make a clay image of this kind and worship it with the usual forms, adding bloody sacrifices.

This worship is sometimes performed as an acknowledgment for having obtained children, and at other times for the recovery of children who may have fallen sick.

Other persons perform this worship before a stone placed at the foot of the vūtū,† ūshwūt'ht'hū,‡ or koolū,|| trees.§

The stone is painted with red powder at the top, and anointed with oil.\* After the worship is over, offerings of flowers, fruits, water, sweetmeats, fried peas, &c. are made. Bloody sacrifices are also offered. In almost every village this worship is performed at the

\* The five faced.

† Ficus Indica.

‡ Ficus religiosa.

|| Zisypbus jujuba.

§ The representative of the goddess Passinuntia was nothing but a shapeless stone. The Arabians are said to have worshipped a stone without the form or shape of a deity.

\* The statue of the god Terminus was either a square stone, or a log of wood, which the Romans usually perfumed with ointments and crowned with garlands.

foot of these trees. In some villages several of these shapeless stones are to be seen thus anointed, and consecrated to the worship of this god.

In some places the clay images of Pūnchanūnū are placed in houses or under trees, and old women called dāyasinēes are devoted\* to the service of this god. They clean the inside of the mud temple, and also perform the worship of this god for others, and stay near the image constantly. All the offerings, and whatever presents are made for performing pōōja, are theirs. Not more than one woman stays with one idol, unless she admit an apprentice, who expects to succeed her. This woman is considered as something like a witch. Some are married women and others widows.

There is no appointed time for the worship of this god, except that it is very often performed either on the Tuesday or Saturday, in preference to other days. This worship is performed by all casts, mostly by the lower orders.

There are some places in Bengal where images of Pūnchanūnū are in great celebrity for giving children, and doing other favours for the worshippers.

The Hindoo women are terrified at this god, and are exceedingly

\* It is probable that these dāyasinēes resembled the priestesses of Cybele.

afraid lest their children should, in play, injure the stone under the tree. Some therefore warn their children against going near these stones, telling them that Pūnchanūnū will certainly kill them, if they touch or play with his image.

Children in fits are supposed to be seized by this god, who is thought to enter them like an evil spirit, and to throw them into a state of frenzy, when they foam at the mouth, tear their hair, &c. The mother asks the supposed evil spirit, when he has seized the child, his name, &c. He answers, through the child, "I am Pūnchanūnū. Your child has cast dust on my image, kicked it about, and is the ringleader of all the children of the village in this wickedness. I will certainly take away his life." The woman, called a dāyasīnēṣ, who attends on the image of Pūnchanūnū, is now called in. She comforts the weeping and alarmed family, and tells them she will restore their child. She then calls upon the god, "O Pūnchanūnū ! I pray thee restore this child. These are thy worshippers. The offender is but a child. It is not proper for thee to be angry with such paltry offenders. If thou restore the child, they will sacrifice to thee a goat ; they will offer thee sweetmeats, cloth, &c." If this do not induce the god to restore the child ; they take it to the image, before which they sit down, and offer all the flattery to the god they can think of, causing the child to beat its head on the ground before the image. After they have exhausted all their contrivances to make the god propitious, they retire, and, at the close of

the fit, they believe\* that Pūnchanūnū has cured the child, and they present to him offerings according to their ability.\*

\* The late Jūgūnnat'hū-Tūrkkū-Pūnchanūnū, who died in the year 1807 at the great age of 112, and who was supposed to be the most learned Hindoo in Bengal, used to relate the following anecdote of himself: Till he was twenty years old, he was exceedingly wild, and refused to apply to his studies. One day his parents rebuked him very sharply for his conduct, and he wandered to a neighbouring village, where he hid himself in the vātū tree, under which was a very celebrated image of Pūnchanūnū. While in this tree he discharged his urine on the god, and afterwards descended and threw him into a neighbouring pond. The next morning when the person whose livelihood depended on this image arrived, he discovered that his god was stolen! He returned into the village distracted, and the village was very soon all in an uproar about the lost god. In the midst of this confusion, the parents of Jūgūnnat'hū-Tūrkkū-Pūnchanūnū arrived to search for their son. A bystander declared that he had seen a young man sitting in Pūnchanūnū's vātū tree. The people now crowded to the spot, wondering at the hardihood of the person who had dared to climb the tree sacred to this terrible deity. On their arrival, the friends of the young man recognized the runaway, and the suspicions of all the villagers fell upon him, as the stealer of Pūnchanūnū. He confesses the fact, points out the place where he had thrown him, and adds moreover that he had discharged his urine on their god. All hands were lifted up in amazement at this atrocious crime, and every one present pronounced his death as certain; that the god would certainly revenge such daring insults. Our young hero was himself terribly frightened, and from that hour sat down sedulously to his studies, that he became the most learned man in Bengal. He was employed by the English government in India for many years, at a salary of 300 ruppees per month, and used to give advice on the subject of the Hindoo law in all difficult cases.

*Roodrū.*

THIS is a form of Shivū. The worship is the same as that paid to the lingū,\* and is performed at the times of other great festivals. Bloody sacrifices are offered to Roodrū.

The shastrūs speak of eleven Roodrūs, or of eleven forms of Shivū under this name; and they declare, that this god, as the destroyer, will assume eleven forms at the destruction of the world, at the close of the four yoogūs.

\* Before the lingū, Shivū is worshipped every day under eight separate names, answering to the sun, moon, wind, fire, water, earth, air, and the officiating priest at a sacrifice.

*Dhürmü Thakoorü.*

THIS is another form of Shivü. The image, of this god is not made. A black stone of any shape does. It is generally rather round, and about as big as the crown of a hat. The Hindoos put red paint on the part designated as the forehead, give it silver eyes, and anoint it with oil. It is either placed under a tree, or in a house assigned to it.

This idol is to be found in almost every village. In the month Voishakü, at the new moon, the festival of this god begins, and ends at the full moon. It is performed in the day. The ceremonies of worship are like those at the Chürükü pōōja, with the addition of bloody sacrifices, the greater number of which are goats. At this pōōja men swing on hooks ; perforate their sides with cords ; their tongues with spits ; walk upon fire, and take it up with their hands (they say, without being burnt) ; walk upon thorns ; throw themselves upon spikes ; perform a severe fast, &c. &c. Many people assemble to see these feats of self-torture, which are connected with music, dancing, singing, &c. On the 14th day, a great feast is kept, and people assemble, bringing offerings with them, and, giving these

offerings into the hands of the officiating bramhūn, request him to present them to the idol, to fulfil a vow, or to request the god to grant some particular favour; the birth of a child, recovery from sickness, or any other blessing.

Wherever this idol is placed in a house, a woman called a dāyā-sinē attends upon it, and performs a daily pōōja.

At two villages in Bengal, Pooswūrē and Rayū-balee, the worship of this god is constantly attended by crowds from a great distance.

If a woman's first child die, she makes a vow before witnesses, that she will not cut her hair for two years, and that then, going to one of these villages, she will cut it off, and make an offering of some kind to the god, provided he will preserve her second child.

Some women, go to this image and, as an acknowledgment of a favour, or to beg a blessing, offer incense in the following curious manner: Taking a young child in their arms, and putting on wet clothes, they place an earthen pot full of burning coals upon some cloth on their heads, and sitting thus before the god, at a distance, for about 20 minutes, they keep throwing Indian pitch into the pan of coals, and thus present incense before him.

*Vishwükürma.*

· THIS god is called the son of Brümha, and the architect of the gods. He presides over all the arts, manufactures, &c.

He is painted white, with three eyes, holding a club in his right hand; wearing a crown upon his head, a necklace of gold, and rings on his wrists.

The worship of Vishwükürma is performed once a year by all artificers, &c. in order that they may obtain success in business. This worship may be celebrated either in the month Ūgrūhayünū, Poushū, Choitrū, or Bhadrū. Some perform it once, some twice, and others four times in the year. It may be celebrated either in the day or night. Each class of artificers performs this worship before some of the implements of its trade. For instance, the joiners take their mallet, chissel, saw, hatchet, &c. and set these up as the representative of the god, Vishwükürma painting them, putting flowers upon them, &c. and then worshipping them with the usual ceremonies. Weavers make use of their shuttle, &c. putting them into the hole in the earth in which they put their feet when they sit at their work. The weavers have one curious way of knowing whether



their worship will be attended with much profit: They get a piece of new cloth, oil it well, and then set it on fire, holding it up with a stick. If it blaze briskly, they promise themselves much business. The razor is the barber's god on this occasion. The potter adopts and worships the wheel with which he turns his pots. The potters during the whole of the month Voishakū abstain from work on account of this pōōja, which takes place the following month, viz. Joisht'hū. The masons adopt their trowel. The washer-men choose the beetle or stamper, their smoothing irons, &c. as their god. The blacksmiths worship their hammer and bellows. The farmer worships his plough. The women who spin, worship their wheel. The shoemaker chooses his awl and his knife, and bows down to them; and thus, amongst all the artificers, each one chooses the principal tool or instrument with which he works, and makes it a god, or the representative of Vishwākūrma.\* The worship is not long; but according to their ability they strive to have as good a feast as possible, inviting bramhūns, &c. At the close, the worshippers make all kinds of merriment, one species of which is going upon the river in boats, singing songs, playing music on different

\* This worship affords another strong proof of the low and sordid nature of idolatry, and strikingly illustrates the words of our Lord "after all these things do the gentiles seek." Instead of raising their minds to the Great Source of all good, these persons are taught to worship the tools belonging to their trades, as the cause of their temporal happiness. This conduct seems to be reprov'd in the first chapter of the book of Habakkuk;—"They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."

instruments of their rough music. Some of the better sort sit in companies, smoke, and tell stories, and others go to gambling and other houses of ill fame.

These mechanics consider their tools as the proper representatives of Vishwükürma, to whom they look up as the original inventor of all the mechanic arts. The shilpū shastrūs, a part of the original vādū, are, however, more properly considered as the source of all these arts. These works are not now read in Bengal, if they be procurable. It is said, that they contain an account of the proper shape and dimensions of all the various images of the Hindoo gods.

*Choitūnyū\* and Nityanūndū.†*

THE images of these two gods have nothing particular to distinguish them; they are painted yellow.

Some of the Hindoos believe, that amongst all the incarnations there are four principal ones. The first, in the sūtyū yoogū, was called the Shooklū-vūrnū‡ incarnation, by Ūnūntū, a form of Vishnoo; the second was in the trāta yoogū, and called the rūktū-vūrnū§ incarnation by Kōpaldāvū, another form of Vishnoo; the third, in the dwapūrū yoogū, called the Krishnū-vūrnū|| incarnation, by Krishnū; and the last, in the kūlee yoogū, called pēetū-vūrnū\* incarnation, by Choitūnyū.

About 400 years ago, there lived at Santipoorū, according to the disciples of Choitūnyū, a voidikū bramhūn, named Ūdwoitū, who was 4000 years old, and who foretold this last incarnation.

Nityanūndū was born at Nūdēeya, a little before Choitūnyū. His father was a rarhēya bramhūn.

Choitūnyū's father was a voidikū bramhūn, named Jūgūnnat'hū.

\* The wise. † The constantly happy. ‡ The white. § The blood coloured. || The black. \* The yellow.

Mishrū, and his mother's name was Shūchēē. They lived at Nūdēēya, and the name of their first son was Vishwumbhūrū. He became a dūndēē, and was a mendicant during his life. After this these two people lived till they were getting old, when the woman was delivered of a son whom they called Choitūnyū. The child continued three days without sucking, when the parents, not thinking it would live, put it in a basket, and hung it on a tree adjoining to the house.\*

At this time Ūdwoitū before-mentioned, who had heard of this birth, came to enquire, having some suspicions that it might be the incarnation he had expected and foretold. When he arrived, he found things in the state before described. Being told all the particulars of the child's not sucking, &c. he asked the mother if she had received the initiating mūntrū of Hūree? She said no. He then with his toe wrote this incantation on the soft earth. It is as follows: "Hūree, Krishnū, Hūree, Krishnū; Krishnū, Krishnū, Hūree, Hūree; Hūree, Ramū, Hūree, Ramū; Ramū, Ramū, Hūree, Hūree." After the mother had received this mūntrū, the child was taken down, and it immediately began to draw the breast.

\* Formerly this practice prevailed more than it does at present. Yet there are still instances of children being thus exposed. If a child appear unlikely to live, the parents consult an astrologer, who, perhaps, gives but small hopes of the child's recovery. Voiragēēs and other mendicānts, who make a merit of possessing no worldly attachments, sometimes hang up a child in a pot in a tree, or, putting it in a pot, let it float down the river. Persons of other casts may do it, but these the most frequently. Mr. Carey's journal, dated in July, 1794, contains the following paragraph: "One day as Mr. Thomas and I were hiding out, we saw a basket hung in a tree, in which an infant had been exposed; the skull remained, but the rest had been devoured by ants."

See Baptist Mission Accounts, vol. 1, page 183.

The boy Choitūnyū, at a proper age, applied to learning, and made progress till he was sixteen years old. He was then married to a girl named Vishnōo-priya, and continued in a secular state till the age of forty-four, when, being persuaded by Ūdwoitū and other dūndēes, who were then at his house, he renounced his poita, became a dūndēe, and went to Benares, forsaking his mother and wife. His family were reduced to great sorrow and distress by this event, and it was thought a crime that a person who had such a family should become a dūndēe. Wherefore the inhabitants of Nūdēeya afterwards refused to entertain a dūndēe or other mendicant at their houses, because they said these persons had misled Choitūnyū.

Choitūnyū now began to found a new sect. According to the accounts of the members of this sect, he gave to all his followers the preceding initiating mūntrū, continuing to call them voishnūvūs. He taught them to renounce the world, that is, to become religious mendicants; to go to the different holy places on pilgrimage; to eat with all those of whatever cast who should receive the preceding mūntrū; to repeat the name of Vishnōo, using the bead-roll made with the stalk of basil. He further taught that widows might marry. He forbade the eating of fish or flesh; and taught his disciples to disregard the deities to whom bloody sacrifices are offered, and to abstain from eating with those who make these sacrifices.

He went to Jūgūnnat'hū-kshātrū in Orissa, and there received

much honour. He is said to have appeared there with six arms. At this time Ūdwoitū and Nityanūndū were joined with him, and before his going into Orissa, he told them to labour in turning people's minds into this new way; and also bade Nityanūndū marry,\* who did so, and went and lived at Khūrdū near Calcutta. Choitūnyū wrote to these two principal disciples from Orissa, to exhort them to continue labouring to get disciples; yet few or none minded their doctrines, and from this time Choitūnyū himself was never more heard of.

Choitūnyū had before this gone to Vrindavūnū, near Delhi, talking to people as he went. The other two continued to live in a secular state, and had families, the offspring of whom live at Shantipoorū, Bagnūpara and Khūrdū to this day, and where they are become principal leaders of the sect, and are called Gōsaees; all other Gōsaees† acknowledging these two as their superiors, and prostrating themselves before them.

These Gōsaees at present are men of large fortunes. At the houses of the principal three are images originally set up by the male descendant of Choitūnyū, by Nityanūndū, and Ūdwoitū. Crowds are almost constantly arriving at these places to worship the image and present offerings. These Gōsaees also derive a large revenue from marrying their disciples. This they do through in-

\* Perceiving his aversion to a state of mendicity.

† Distant branches of the same families.

ferior agents who are distributed throughout the country, and are allowed six anas out of the sixteen in each roopee. Each person at the time of his marriage presents to the Gōsacc one roopce four anas. The female also does the same. They also dissolve marriages at the pleasure of the parties, on receiving the same fees. When the initiating müntrū is given to a new disciple by an agent of the Gōsacc a fee is given. They get most, however, by the deaths of such of their disciples as die intestate. At Calcutta nearly all the women of ill-fame profess the religion of Choitūnyū before their death, that they may be intitled to some sort of funeral rites. As almost all these persons die intestate, and have no relations who will own them, the Gōsaccs obtain their effects.

The followers of the Gōsaccs attend to the festival of Krishnū. They have also great festivals among themselves at the anniversaries of the deaths of the original founders of the sect.

Two persons in ten, of the whole Hindoo population of Bengal, are supposed to be followers of Choitūnyū, &c. and of the Gōsaccs, their successors.

Many of these followers of Choitūnyū despise the other sects of Hindoos, and are great enemies of the bramhūns. Without their necklace these persons refuse to eat, as the bramhūns without their poita.

The *voiragēes* are all *voishnūvūs*, and most of them are the followers of *Choitūnyū*.

Many of the followers of *Choitūnyū* live in a secular state, and some of them are possessed of large property. Persons of this description frequently entertain a great number of *voiragēes* at their houses, when they prostrate themselves before these holy wanderers, wash, and eat the dust of, their feet, and also eat their orts. They consider this as an act of great merit. These feasts are kept on the anniversaries of the deaths of the leaders of the sect, or of distinguished *voiragēes*. They pay no attention to the times and seasons laid down as sacred and lucky in the Hindoo calendar.

The image most regarded among this sect is that of *Choitūnyū* and *Nityanūndū* at a large town called *Ūmbika*.

About a hundred years ago another man rose up, as the leader of a sect, whose cloth, or dress of many colours, which he wore as a *voiragēē*, was so heavy that two or three people can now scarcely carry it. This and his string of beads &c. are preserved as relicts at *Ghō-sparū*, where he continued for five years, and died at the house of *shōōdrū* of the *Sūdgōpū* cast, of the name of *Ramū-Shūrūnū-Palū*, whom he taught, and to whom, it is pretended, he communicated his supernatural powers.



Ramū Shūrūnū began from this time to give out the doctrine of a constant incarnation, and that God then dwelt in him. He persuaded multitudes that he could cure the leprosy, and other diseases. He preached the doctrines of Choitūnyū, and imitated him in conforming, for convenience sake, to many of the superstitions of the Hindoos. He also gave a new initiating mūntrū to his followers,\* who, of whatever cast, all ate together in a private way. Vast multitudes were joined to this man, both Mūsūlmans and Hindoos, before his death. These persons used to go once or twice a year, carry him presents of money, &c. and eat together. By this means, from a state of deep poverty he became rich, and his son now lives in affluence.

A number of Ramū-Shūrūnū-Palū's disciples are joined to his son Doolalū; others follow Shivū-Ramū and others of the old man's disciples, who pretend to have received the powers of their master, to cure diseases, &c. Though part of the father's people are thus gone off, yet Doolalū, the son, pretends that he has now 400,000 disciples spread over Bengal, &c.

\* The following is a translation of this incantation: "O sinless Lord, O great Lord: at thy pleasure I go and return: not a moment am I without thee. I am ever with thee; save, O great Lord."

## OF THE HINDOOS.

### *Hārū-Gourēē.\**

IN this image Shivū and Doorga are united in one body, half Shivū and half Doorga. That part which represents Shivū is white, and the other yellow.

The origin of this image is thus given in the Lingū pooranū : Shivū and Doorga, after marriage, lived on the mountain Koilasū. Doorga kept the house, cooked, and nursed her two children, Gūnāshū and Kartikū. Shivū went a begging to procure the daily food of his family. One evening having smoked intoxicating herbs to a dreadful excess, he was unable the next morning to go his daily round, and begged that Doorga would give him something to eat before he set off, adding that he was now become old and infirm, and could not wander about as he had formerly done. Doorga told him that there was nothing in the house; that the family had eaten half of what was collected yesterday, and that Gūnāshū's rat and Kartikū's peacock† had eaten the rest. After much altercation, Shivū forsook his house in a rage, and Doorga, to avoid perishing for want, set off to her father's, taking her children, &c. with her. On the way Narūdū

\* Hārū is the name of Shivū, and Gourēē that of Doorga. † Gūnāshū rides on a rat, and Kartikū on a peacock.

met her, and advised her to assume the name and character of Ūn-nūpōōrna,\* and seize all the food of the places where Shivū was going. She did so ; and Shivū begged in vain for a handful of rice. At length Narūdū saw Shivū ; and told him that Dōorga had seized all the food, and that there was no hope of his obtaining any but by returning to his wife. Narūdū, therefore, took Shivū home ; Dōorga filled his belly, and pleased the old mendicant so much, that Shivū united Dōorga's body to his own, and hence the image of Hūrū-Gourēē.

In the month Kartikū, at the full moon, this image is worshipped. Bloody sacrifices are offered. Both deities are worshipped, and offerings to both are made, but the bloody sacrifices are presented only to Dōorga (Gourēē). Few persons perform this worship, which lasts but one day. The next day the image is thrown into the water.

This image is intended to represent that Shivū and Dōorga are so intimately one as to be united in one body ; yet notwithstanding this extraordinary union, Shivū and Dōorga have often quarrelled dreadfully.

The poem called Shivōpakhyānū contains a story in which Door-

\* One of the forms of Dōorga. See page 153. In this form Dōorga assumes the sovereignty over all the food in the world.

ga is represented as being jealous of Shivū on account of his going a begging into that quarter of Shivū-poorū\* where the prostitutes live. Hence they fought, tore one another's hair, and quarrelled like two fisher-women.

On another occasion, as related in the Ramayññ, when Pürüşhooramū went to Shivū respecting Ūrjoonū's killing his father Bhri-goo, a dreadful quarrel took place betwixt Shivū and Doorga, because Pürüşhooramū had beaten Kartikū and Gññāshū, the two sons of Doorga, who were also Shivū's doorkeepers: they had refused to let Pürüşhooramū go into the presence of Shivū. Doorga, who had been sleeping with her head on Shivū's knee, was full of rage at hearing that her two sons had been beaten by Pürüşhooramū, and called Shivū all manner of names, as a withered old fellow, an eater of intoxicating herbs, a beggar, &c. Shivū was obliged to sooth her with soft words, and thus make it up.

Another account of their quarrelling is given both in the Ramayññ and the Mūhabharütū: When Ramū wished to destroy Ravññ, he found all his efforts vain, as Ravññ had performed religious austerities to Shivū, and had got a blessing from him. Ramū finding that he could not destroy Ravññ, began also to perform austere devotions to Shivū, who, after some time, enquired what he wanted? He

\* Shivū's heaven.

said, he wished to destroy Ravūnū, the ūsoorū. But said Shivū, "I have blessed him ; how then can I give you power to destroy him ?" All the gods whom Ravūnū had oppressed interfered, and besought Shivū to grant Ramū's request. Shivū at last consented. Having got the blessing, Ramū began to fight again with Ravūnū, and on the seventh day, when Ravūnū was to be slain, all the gods resolved to be present. As they all went, Shivū could not well be absent. But here Doorga interfered, and asked him how he could be present at the destruction of his own disciple ? that disciple, who had stood all day in the hot weather surrounded with four fires, performing his worship ; had continued it in the chilling cold, standing in the water ; and standing on his head in the midst of the pelting rain had persevered in his tūpūsyā. Here she poured a volley of abuse upon him, as being a withered old fellow ; smoking intoxicating herbs ; covering himself with ashes ; sitting where the dead are burnt ; listening to what every body said ; a beggar ; whose name would never be remembered. "And, do you think," said she, "that I shall go and be present at such a sight !" — Now Shivū began to reply to Doorga, telling her that she was but a woman, and understood nothing ; and that indeed she was not like a woman, for she was continually wandering about ; that she engaged in wars ; got drunk, and spent her time with bhōōtūs, dakinēes, yōginēes, &c.\* that she killed ūsoorūs, and drank their blood ; hung the skulls of the dead.

\* Attendants on Doorga in her wars.

round her neck, &c.\* At last Doorga was in such a rage, that all the gods were frightened, and intreated Ramū to worship Doorga, or there would be no possibility of slaying Ravūnū. He did so; he worshipped, flattered, &c. till at last Doorga asked him what he wanted? He intreated that she would abandon Ravūnū. She refused, and much conversation passed between them. Ramū, however, promised, that he would perform her worship far more than Ravūnū had done, and would cause that her worship should become universal. Unable to resist Ramū's flattery, she consented, and Ravūnū was destroyed.

Ramū, it is said, began the worship of Doorga in the month Ashwinū,\* and hence it became universal.

\* See account of Doorga, page 122.

### *Ūrdhūnarēeshwūrū.\**

THIS is an image in which Shivū and Kalēē are joined together, half Shivū half Kalēē, having three hands and two feet. Shivū is white and Kalēē black.

In the Radhā-tūntrū† the following account is given of the origin of this image, in which it is said that Shivū and Doorga assumed this form in order to prove that Shivū is the one Brūhū, in whom both the male and female forms are united.

In one of the smaller Hindoo poems, a different account of the origin of this image is given : Shivū finding it very difficult to procure subsistence and clothes by the alms which he daily collected, especially as Doorga had ten mouths, and Gūnāshū, with his elephant's trunk, had a very large belly, he agreed with Doorga, that they should assume one body, which would be filled with less labour ; hence the form Ūrdhūnarēeshwūrū.

In the month Chojtrū, at the full moon, the pōōja before this

\* Ūrdhū, half ; narēē woman ; ēeshwūrū, a name of Shivū.  
mistress of Krishṇū's.

† A work respecting the worship of this

image is performed, in the day, and for one day only ; after which the image is thrown into the water. The müntrūs, &c. are those used in the worship of Kalēē, but not of Shivū. Animals are slain and offered to Kalēē.



*Krishnū-Kalēē.*

KRISHNŪ, when on earth, used to play with the milkmaids that collected around him, but Radha was his favourite. Radha was the wife of a milkman named Ayūnū-ghōshū. When Krishnū's connection with Radha first began, the sister of Ayūnū-ghōshū saw them together, and told her brother, asking him if he would now believe? Radha was very much frightened, telling Krishnū that her husband's sister had seen her with him, and that her husband would certainly kill her. Krishnū told her not to fear; that if her husband came, they would both unite in one body, and hence she would be preserved. They therefore both became one body, the upper half Radha changed into Kalēē, and the lower part Krishnū. Nevertheless by a contrivance easy to the faith of a Hindoo, Radha's body was in two places at once, incorporated with Krishnū, and, at the same moment, separate from Krishnū, so that she was seen worshipping Krishnū-Kalēē when her husband and others arrived. When they saw that she was at worship, and doing nothing wrong, they also began to worship this half-god half-goddess. At length Krishnū dismissed Radha for a time, and assumed his former shape. But

afterwards Radha returned without fear, and continued to cohabit with Krishnū. •

Could it be believed that such an abominable instance of adultery and treachery could be made the subject of worship, yet so it is : four images are made from this story, viz. Krishnū-Kalēē, Radha, Ayūnū-ghōshū, and Kootila, Ayūnū's sister ; and the image of Krishnū-Kalēē is worshipped yearly, in the month Kartikū, in the night, at the total wane of the moon.†

In this pōōja the ceremonies are of two kinds, viz. those used in the worship both of Krishnū and Kalēē. Before this image bloody sacrifices are slain, but they are offered to Kalēē only. The worshippers of Krishnū are ashamed on these occasions, when they are asked by those who are the followers of the blood-devouring deities, if Krishnū has begun to eat blood ?

\* There is something in this story similar to that respecting Jupiter and Io. When Juno, the wife of Jupiter, jealous of her husband, approached Jupiter and Io, when sitting together, the former turned Io into a white cow, to deceive his wife.

† A very proper time for such a worship. Let neither sun nor moon shine on such deeds. Who can help being reminded of the words of our Lord : "Men love darkness rather than light because their deeds are evil."

*Hūree-Hūrū.*

THIS is the junction of Vishnoo and Shivū in one body. Hūree\* is black, and Hūrū† white. The image has four arms and two feet.

The origin of this image is thus recorded in the Vishnoo poorānū, &c. Lūkshmēē and Doorga were once sitting together, when the former said that Vishnoo was greater than Shivū. Doorga contended for the pre-eminence of her husband. Lūkshmēē contended that her husband must be greatest, for that Shivū had worshipped him. In the midst of this conversation Vishnoo came up, and overheard the words of Lūkshmēē. Shivū was already present. Vishnoo, therefore, to convince Lūkshmēē that both were equal, immediately entered the body of Shivū, and they became one. Hence the name Hūree-Hūrū. When Lūkshmēē saw this, she began to pay honours to Vishnoo and Shivū, and to acknowledge that both were equal.

Another account of the origin of this image is given in the Kashcē-khündū, a part of the Skündū pooranū: On a certain occasion, when Vishnoo and Shivū were conversing together, the latter request-

\* Vishnoo.

† Shivū.

ed Vishnoo to assume the beautiful female form which he had formerly done at the churning of the sea. Vishnoo did so ; when Shivū was overpowered with lust, and pursued the flying beauty till at length she was overcome with fatigue ; and, going behind a tree, she re-assumed the form of Vishnoo. Shivū seized Vishnoo with such eagerness, that the bodies of both became one.\*

The time of worshipping this image is not fixed, but the worship takes place whenever any one chooses.

Stone images in some places are continually preserved ; and in others an earthen one is made, worshipped, and afterwards thrown into the river.

Raja Krishnū-chūndrū-rayū made a stone image of Hūree-Hūrū at a great expence, and at the first pōōja expended 50, or 60,000 roopees. This image is still standing at a place called Gūngavasū, near Nūdeēya. While this raja lived, fifty roopees a day, or more, were expended in this worship. A number of villages, &c. have been bequeathed to the god, yet the expense of his daily pōōja and

\* The nymph Salmacis is said to have been excessively in love with a son which Mercury had by his sister Venus. This nymph jumped upon the youth while he was bathing, and both bodies became one.

offerings is less now than formerly. Few places in Bengal, however, can now boast of a pōja in which fifty roopees are daily expended.\* No bloody sacrifices are offered to this image.

However shocked a professed christian may be at reading such accounts, and however revolting to every feeling of modesty and decency these stories may be, the Hindoo learned men have thought proper to perpetuate them, and in this image to personify lust itself. The bramhūns also bow down to this image as to a deity worthy of adoration.

\* This expence is incurred in buying the meat offerings, which are made up with rice, salt, oil, ghee, milk, butter, sugar, sweetmeats, fruits of different kinds, herbs, spices, beetle-nut, &c. Offerings of cloth, metal vessels, &c. are also made, and the wages of the officiating bramhūns and shōōdrās employed are to be added. About ten bramhūns and fourteen shōōdrās constantly attend on the service of this image.

*The Shalgramū.*

THIS is a stone, which the Hindoos say is brought from Napaul, where, in a mountain which they call Gündükēē, which stands by the river Gündükū, these stones are produced.\* Some add, that in this mountain there are multitudes of insects which cut the stone, so that pieces fall down from the mountain into the river,† in the shape of the shalgramū. It is a black hollow stone, nearly round, and makes a noise when shaken. Common ones are about as large as a watch.

They are valued according to their size, their hollowness, and the colours in the inside, and from these circumstances they are called by different names. The chief sorts are called Lūkshmēē-Narayūnā,

\* This is the *Ætites*, or eagle-stone, distinguished by having a loose nucleus in the middle of it. There are a great variety of these stones, to which many virtues were ascribed by the ancients. When I showed a picture of the eagle-stone to a bramhū who was sitting with me, without telling him what it was, he exclaimed—"This is the shalgramū!" and added, (jokingly)—"Oh! then Englishmen will be saved, as they have got the shalgramū amongst them."

† These stones are taken out of the river with nets.

Rūghoonat'hū, Lūkshmēē, Jūnardūnū, Vamūnū, Damōdhūrū,\* &c.  
&c.

These different shalgramūs are worshipped under their different names.

The price of the first is sometimes as much as two thousand roopees. The Hindoos have a notion that whoever keeps in his house this celebrated stone, and a shell called dūkshina-vūrtū,† can never become poor. But that the very day in which any one parts with one of them from his house, in that day he will begin to sink into poverty. In almost all the houses of the respectable bramhūns the shalgramū is kept, and in the houses of some shāōdrūs also.

The reason why this stone has been deified is told in the following manner in the Shrēē-bhagūvūtū : Vishnoo, as the preserver, created the nine planets to preside over the fates of men, and thus to become the actual governors of the world. Shūnec (Saturn) commenced his reign by proposing to Brūmha, that he should first come under his influence for twelve years. Brūmha referred him to Vishnoo, but

\* The Hindoos say, that this last shalgramū requires large offerings of food to be presented to it, and that a bramhūn who had begged one of these shalgramūs, and neglected to feed it sufficiently, was brought to ruin, this god having swept away nearly his whole family by death. Though a single grain of rice was never known to be eaten by an image, yet the Hindoos firmly believe this and similar stories, against all the evidence of their eyes for hundreds of years together.

† Vishnoo is said to hold a shell of this kind in his hand.

this god was also equally averse to be brought under the dreaded influence of this inauspicious planet, and he desired him to call upon him the next day. After Saturn was gone, Vishnoo was full of thought how he might avoid the misery which would be attendant on his remaining under the influence of Saturn for twelve years. He therefore assumed the form of a mountain. The next day Saturn was not able to find Vishnoo, but soon discovered that he was become the mountain Gündükēē. Immediately he entered the mountain in the form of a worm called vūjrū-kēētū,\* and began to perforate the stones of the mountain. He continued thus to afflict the mountain-formed Vishnoo for twelve years, at the close of which period, Vishnoo, leaving the mountain, assumed his proper shape, and directed that the stones of this mountain should be worshipped, and that his worship should be considered as perfect when done before this stone. Brūmhā asked Vishnoo, how it would be known which stones were the proper representatives of himself? He replied that this stone would have twenty-one marks in it, the same as those on his body, and that its name should be shalgramū.†

The shalgramū is never worshipped alone, on any public and appointed day; but whenever the worship of any other god is perform-

\* The thunder-bolt worm.

† From sharū and gramū, which indicates that this stone makes the place excellent in which it is preserved, as the Mūhabharūtū is said to purify the places in which it is read: hence the brāmhūns are forbidden to enter a village where the Mūhabharūtū is not found, as such place is pronounced unclean.



ed that of the shalgramū always precedes it, at which time the shalgramū is laid by the side of the image. The shalgramū is also worshipped every day by the bramhūns, after morning ablutions: First, they bathe or wash it, reading mūntrūs; then wipe it, then offer flowers, then white lead, then incense, then a lighted lamp, then sweetmeats, and then water, repeating incantations during each of these actions. When dinner also is ready, it is presented to the shalgramū with mūntrūs, and after staying before it a short time it is taken away, and eaten by the family. In the evening, incense, a lamp, and sweetmeats are offered the shalgramū. Preceding this worship a bell is rung, and a shell blown. The worshipper concludes by making his prostration.

During the month Voishakū all the bramhūns suspend a pan of water every day over the shalgramū, and, through a small hole at the bottom, let the water fall on this stone, to keep it cool during this month, which is one of the hottest in the year. This water is caught in another pan placed beneath, and drank in the evening as holy water.

When the country is in great want of rain, in some places a bramhūn places the shalgramū in the burning sun, and sits down by it repeating incantations. This burning of the god in the sun is said to be a sure way of getting the cooling rain.

Some persons when sick employ a bramhūn to present single leaves of the toolsee plant, dipped in red powder, to the shalgramū, repeating incantations. A lack of leaves are sometimes presented. It is said that the sick man gets better and better as every additional leaf is presented.

When a person is lying by the side of the Ganges at the point of death, a bramhūn shews him the marks on the shalgramū, the sight of which is said to secure the dying person's soul a safe passage to Vishnōo's heaven.

In a work called Shalgramū-nirnūyū an account is given of the proper names of the different kinds of shalgramūs; the benefits arising from their worship; the kinds of shalgramūs proper to be kept by persons in a secular state, and also by the religious.

These stones are to be found in almost all the houses of the bramhūns who live near the Ganges. The bramhūn who does not keep the shalgramū is spoken against by his neighbours.

This stone is kept either in a separate room, or house, or in a particular spot in the room where the family dwell. Some persons keep one, others ten; others a hundred, and some even as many as a thousand or more.

The shalgramū is rendered impure by the touch of a shūōdrū,\* and in such a case must be purified by rubbing it over with cow-dung, cow's urine, milk, ghee, and curds.

The bramhūns sell these stones, but trafficking in images is considered as dishonourable.

If a small part of the shalgramū be broken off, the owner commits it to the river.

\* And so are all other images that have been consecrated.

*Kamū-dāvū.\**

THIS god is the son of Brūmha.† His wife is named Rūtec.‡ The image is that of a beautiful youth, having in his hands a bow and arrow of flowers. He is always supposed to be accompanied by spring personified, the bird kōkilū,§ the humming bee, and soft breezes; and is represented as continually wandering through the three worlds.

The image of this god is never made in Bengal, but on the 13th of the increase of the moon in the month Choitrū, his worship is annually performed before the shalgramū, by all the Hīndoos. At the time of marriage, and when a wife leaves her father's house to go to her husband for the first time, petitions are addressed to this god for children, and happiness in the marriage state.

The pooranūs and kavyū shastrūs abound with stories respecting this god, one or two of which will be found in the preceding volume.¶

\* The god of desire. The Indian Cupid.

† See vol. ii. page 191.

‡ It is said that the god of love found this girl in the house of Shūmbūrū, an ūacūrū, whom he destroyed.

§ The Indian cuckoo.

¶ See vol. ii. page 191, 192, 193, 196.

K h 2

*Names.* Mūdūnū, or, he who intoxicates with love.—Munmūthhū, or, he who perplexes the mind.—Marū, or, he who wounds with love.—Prūdyoomnū, or, he who overcomes all.—Mēēnūkātūnū, or, he whose flag is a fish.—Kūndūrpū, or, he who bloats the mind with desire.—Ūnūngū, or, he who is destitute of body.\*—Kamū, or, the creator of desire.—Pūnchūshūrū, or, he who has five arrows.—Smūrū, or, he who inflames.—Shūmbūraree, or, the enemy of an ūsūroo named Shūmbūrū.—Mūnūsiyū, or, he who is born in the heart.—Koosoomashoo, or, he whose arrows are flowers.—Ūnūnyūjū, or, he who is born only in the mind.—Pooshpūdhūnwa, or, he whose bow is made of flowers.—Rūteepūtee, or, the husband of Rūtee.—Mūkūrādhwūjū, or, he whose flag is the animal Mūkūrū.—Atmūbhoo, or, he who is self-created.

\* See page 190 of vol. 2.

*Gūroorū.*

THIS god, with the beak and wings of a bird,\* and the rest of his body like that of a man, is called the king of the birds, and the carrier of Vishnoo.

This bird-god was born from Vinūta, the wife of Kūshyūpū, the progenitor of gods and men. Vinūta laid an egg† from which sprang Gūroorū.‡ From Kūdroo, the sister of Vinūta, was born all the snakes.

As soon as Gūroorū was born, his body became so large as to touch the sky ; all the rest of the creatures were frightened at him, wondering who he was. His eyes were like lightning ; the mountains fled with the wind of his wings, and the rays which issued from his body set the four quarters of the world on fire. The affrighted gods

\* Gūroorū in some degree resembles Mercury, viz. in his having wings, and being the messenger of Vishnoo, as Mercury was of Jupiter.

† Jupiter is said to have courted the goddess Nemesis in the shape of a goose, and that she laid an egg, from which was born Helena.

‡ This account of the birth of Gūroorū is contained in the Māhabarātū ; which work also contains another account of the birth of Gūroorū, attributing it to sixty thousand dwarf brahmāns, who being dissuaded from making a new Indrā, the king of the gods, made Gūroorū, the king of the birds.

began to pray to Ūgnee, conceiving that Gūroorū must be an incarnation of the god of fire. Ūgnee removed their fears, by telling them that Gūroorū would be their friend.

In consequence of a dispute betwixt the mother of Gūroorū and Kūdṛoo, respecting the colour of the horse procured at the churning of the sea by the gods, a continual enmity has subsisted betwixt the descendants of Vinūta and those of Kūdṛoo; and Gūroorū, as a blessing from some god, obtained leave to devour all the snakes he could find.\*

The reason of Gūroorū's becoming the carrier of Viṣṇoo is thus told in the Mūhabharūtū: His mother had the misfortune by the above dispute to reduce herself to a state of servitude to her sister, the mother of the serpents. The serpents,† wishing to become immortal, promised to liberate his mother on condition that he would go and fetch Chūndrū (the moon), whose bright parts the Hindoos say are filled with the water of immortality, the beverage of the gods. Before Gūroorū set off to fetch Chūndrū, he asked his mother for something to eat. She advised him to go to the sea-side, and pick up whatever he could see; but conjured him not to eat a bram-

\*When the Hindoos lie down to sleep, they repeat the name of Gūroorū three times, to obtain protection from snakes.

† The Visoos are mentioned, by mistake, instead of the serpents, in another account of this story, inserted in page 101.

hūn, adding that there was no way of escaping, if a bramhūn should be angry. Perplexed with this, he asks how he shall know a bramhūn. She, after giving him directions adds, "Should you at any time feel a burning heat in your stomach, be sure you have eaten a bramhūn." Thus instructed, he begins his journey. At his flight the three worlds trembled, and were agitated like the sea at the general deluge! Passing by a country inhabited by fishermen, he opens his mouth, and at one inspiration draws in houses, trees, cattle, men, &c. However, among these there happened to be a bramhūn, who caused such an intolerable burning in his bowels, that Gūroorū, unable to bear it, calls, in the greatest haste, for him to come out! The bramhūn refuses, unless his wife, a fisherman's daughter, may accompany him; to this Gūroorū consenting, they both come forth, and thus relieve him. Gūroorū, pursuing his journey, meets his father, Kūshyūpū, to whom complaining of great distress through hunger, he directs him to a certain lake where an elephant and a tortoise were fighting. The tortoise's body, it is said, covered the space of eighty miles, and the elephant's one hundred and sixty miles! Gūroorū going, with one hand seizes the elephant, with the other the tortoise, and perches with them on a tree whose height was eight hundred miles! The tree breaks with his weight, and unhappily there were many thousands of pigmy bramhūns worshipping on one of its branches. Trembling lest he should destroy any of them, he takes into his beak the bough on which they were. Having the elephant.



and tortoise in his claws, and the bough in his beak, he flies about a long time, not knowing where to alight. Kūshyūpū, his father, seeing him, says, "Son, what have you done. On this bough hang six thousand pigmy bramhūns ! Deliver yourself before they are angry." Then turning to the bramhūns, he tells them that what Gūroorū is doing is for the good of all ; and therefore intreats them not to be angry with him. The pigmy bramhūns, pleased with Kūshyūpū's entreaty, march off to Himalūyū ; and Gūroorū, lighting on a mountain in an uninhabited country, finishes his repast on the tortoise and elephant. Gūroorū then pursues his journey ; and, having surmounted astonishing dangers, seizes the moon, and hides it under his wing. On his return he is attacked by Indrū and the other gods, with whom he fights, and overcomes them all, except Vishnoo, who at last enters the lists with him ; but is so severely put to it in the contest, that he proposes to adjust the dispute, and tells Gūroorū to ask a blessing at his hands : Gūroorū asks that he may become immortal, and be preserved in perpetual youth ;\* and also sit on a higher seat than himself. Vishnoo grants these requests. Gūroorū then requests Vishnoo to ask a blessing. Vishnoo asks Gūroorū to become his carrier, which the latter reluctantly com-

\* In asking immortality of the gods, the Hindoo stories always represent the petitioners as taking care to ask for perpetual youth with this blessing, avoiding the mistake of the husband of Anura, who obtained the blessing of immortality, but soon became so old and decrepid that he was obliged to be rocked to sleep in a cradle. Tired of immortality in this state, he persuaded his wife to turn him into a grasshopper.—If an immortality of old age be so intolerable, what must immortality in misery be !

plies with. From this time Vishnoo rides on Gūroorū, and Gūroorū, in the shape of a flag, sits at the top of Vishnoo's car.

Gūroorū is worshipped at the time of the great pōōjas before the different images of Vishnoo. He has no separate festival nor time of worship. His image is placed in the temples dedicated to Krishnū, and other forms of Vishnoo. Vishnoo under his proper name has no temples.

Some persons receive the name of this god as their guardian deity, and repeat it daily.

Gūroorū has two sons, Sūmpatee and Jūtayoo. These sons had beaks and wings like their father; but the wings of the former were burnt off by the sun in a trial of strength which of the two could fly highest.

The residence of Gūroorū is in Kooshūdwēepū, one of the seven dwēepūs, viz. continents or islands into which the Hindoos divide the earth.

*Names.* Gūroomūt, or, he who is clothed with feathers.—Gūroorū, or, he who swallows [serpents and throws up their bones].—Tarkshyū, from Tūrkshyū, the father of Gūroorū.—Voinūtāyū, from

**Vinūta.**—Khūgāshwūrū, or, the lord of the feathered tribes.—Nā-gantūkū, or, the destroyer of the serpents (nagūs).—Vishnoorūt'hū, or, the carrier of Vishnoo.—Soopūrnū, or, he whose feathers are of the colour of gold.—Pānnūgashūnū, or, the devourer of the serpents.

*Kalū-Bhoirūvū.*

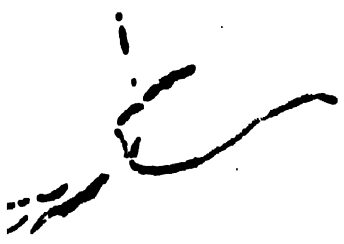
THE above is one of the names of Shivū, under which name he presides over the sacred place Kashēē (Benares).

The image is that of Shivū, riding on a dog, having one head, three eyes, two arms, covered with ashes, naked, his eyes inflamed with eating intoxicating herbs, and in one hand a horn, and in the other a drum.

Several of these images are set up in Bengal, constantly preserved, and worshipped daily.

All those who die at Benares are intitled to ascend to Shivū's heaven; but if any one commit sin during his residence at Benares, at death Kalū-Bhoirūvū is said to grind him betwixt two mill-stones.

\* The dog was consecrated to Mars.



*Sūtyū-Narayānī.*

**THIS** is a form of Vishnōo. The image is never made.

This god is worshipped several times in the year, in the houses of the richer Hindoos, before a pan of water : some perform it to get riches, others for recovery from sickness, others to obtain the birth of children ; in short, to obtain any of the blessings, or to remove any of the miseries, of life.

The ceremonies take place at the house of the person who wishes the worship to be performed. He invites all the brambhūns in the village to be present. The pan of water is placed near a square board which the Hindoos use as a seat. Upon the pan they place leaves of the mangoe tree and a plantain, and paint the pan with red powder. At the four corners of the board they stick four arrows, upon which they hang garlands, and upon the board they put a clean cloth, and then the offerings of flowers and sweetmeats. At the close of the pōōja, some one present reads from a book a number of stories in praise of this god. The sweetmeats are given to the guests, especially the brambhūns.

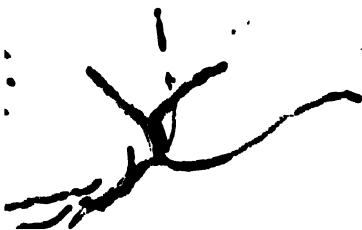
*Other Terrestrial gods.*

THE preceding accounts of the terrestrial gods contain the names of all the principal deities of this description worshipped in Bengal. I am aware, however, that worship is paid to many gods apparently different from these ; yet this difference is only in name, for these are only different forms of the deities whose history I have now given ; and the worship is only a sort of appendage to that performed at the great festivals.

I here give a few of these names as a specimen of what might be added.

Nrisinghū-dāvū. A form of Vishnoo, half lion half man. In this form Vishnoo was incarnate to destroy Hirūnyūkūshipoo.

Kūpilū-dāvū. A form of Vishnoo. Kūpilū was a sage, and the author of the original aphorisms on which the Sankhya philosophy is founded. He is said to have been incarnate twenty-four times. His residence is said to be in Patalū.



**Mūdūn-gōpalū.** A form of Krishnū. The name signifies, The cow-herd, beautiful as the god of love.

**Vrindavūnū-chūndrū.** Another form of Krishnū. The name intimates that he is the moon (or the glory) of the wilderness Vrinda.

**Shyamū-chandū.** **Vasoo-dāvū.** Other forms of Krishnū.

In casting the eye over the preceding list of terrestrial gods, the reader will perceive that they have almost all arisen out of the two principal deities, Vishnoo and Shivū:\* Jūgūnnat'hū, Būlūramū, Rāmū, Krishnū, Gōpalū, Goopinat'hū, Valūgōpalū, Chotūnyū, Sūtyū-Narayūnū, and the six gods mentioned above, are all forms of Vishnoo. Hūnoomanū, Pūnchanūnū, Roodrū, Bhūrmū-Thakoorū, and Kalū-Bhoirūvū, are forms of Shivū. I perceive that Brūmhā stands alone in the Hindoo mythology, and has never assumed any other form or name. Vishwūkūrmū, Kamū-dāvū, and Gūroorū seem to be separate deities; they must therefore be placed among the celestial gods Sōōryū, Ūgnee, Pāvūnū, Vūroonū, &c. whose descent is traced to Kūshyūpū, the father of gods and men.

\* Sir William Jones in his account of the gods of Greece, Italy and India, inserted in the first volume of the Asiatic Researches, says, "We must not be surprized at finding, on a close examination, that the characters of all the Pagan deities, male and female, melt into each other, and at last into one or two; for it seems a well-founded opinion, that the whole crowd of gods and goddesses in Ancient Rome, and modern Vārānes, mean only the powers of nature, and principally those of the Sun, expressed in a variety of ways, and by a multitude of fanciful names.

The serious reader will be exceedingly shocked at a number of indecent circumstances occurring in the histories of these gods. If I had consulted my own feelings, I should have suppressed all these things as improper for the public eye; but duty, far more imperious than any thing connected with what some persons call delicacy, required that I should record, and hold up to the marked observation and execration of mankind, these actions of the deities of the Hindoos, alleging, however, nothing against them but what is to be found in their own sacred writings.

Men are sufficiently corrupt by nature, without any outward excitements in the public festivals to urge them to evil; nor have civil nor spiritual terrors, the frowns of God and governors united, been found sufficient to keep within restraint the overflowings of iniquity; but what must the moral state of that country be, where the religious festivals, and the very forms of religion, lead men to every species of vice; or, in sacred language, “to commit all uncleanness with greediness !”

These festivals and public exhibitions, so fatal to the morals of the country, excite universal attention, and absorb for weeks together almost the whole of the public conversation; and such is the enthusiasm with which these festivals are hailed, that the whole country seems in a ferment: health, property, time, business,



every thing is sacrificed to them. In this manner is the whole country prepared to receive impressions from their national institutions. If these institutions be favourable to virtue, we may be sure the effects will be the most happy for the inhabitants ; but if, in addition to their fascination, they are exceedingly calculated to corrupt the mind, the most dreadful consequences must follow. The latter, the reader will easily perceive, is remarkably the case, and indeed vice like a mighty torrent flows through the plains of Bengal with the force of the flood tide of the Ganges, carrying along with it young and old, the learned and the ignorant, rich and poor, all casts and descriptions of people—into an awful eternity !

## SECTION IV.

*The Terrestrial Goddesses.**RIVER WORSHIP.*

AMONG other deified objects of Hindoo worship are to be reckoned rivers, which are esteemed both male and female. The male rivers are called Nūdū,\* and the female Nūdēē. The worship of these rivers is generally performed at times when it is deemed particularly meritorious to bathe in their streams. These periods are laid down in the shastrūs. Particular places also of these rivers are peculiarly sacred, as, the source of the Ganges; the union of the Ganges, the Yūmoona, and the Sūrūswūtee at Prūyagū; the branching of this united river into three streams at Trivānēē; the place where the Ganges empties itself into the sea,† &c. &c. These rivers are also worshipped at some of the great festivals.

\* The Brūmhū-pootrū is a male river, and is called the son of Brūmba. An annual pōōja is performed to, this god, when his worshippers bathe in his stream. This bathing removes the sin of murdering a bramhūn.

† There are other causes why particular places of these rivers are esteemed peculiarly sacred. Some of these causes are given in the shastrūs, and others arise from tradition. One instance of the latter occurs respecting a place near Serampore, called Boidyūbatēē, where a religious mendicant named Nimasee performed his devotions, and where at present, at a conjunction of particular stars, multitudes assemble to bathe, &c. This place is considered as having been sanctified by this mendicant.

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The waters of these rivers are esteemed sacred;\* and are used for food, bathing, medicine, religious ceremonies,\* &c. as will be seen in the following account of Gūnga. At the time when a Hindoo king was crowned, the waters of these rivers were poured upon his head as a part of his consecration.

\* The notion of certain rivers being sacred, seems to have prevailed amongst almost all heathen nations. Hence Naaman, the Syrian, said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

*Gūnga.*

THIS goddess is represented as a white woman, sitting on the sea animal called Mūkūrū. In her right hand she holds the water-lily, in her left the lute, and wears a crown on her head. She is called the daughter of the mountain Himavūt, though some of the pooranūs contain a story of her birth, in which she is said to have been born from the sweat of Vishnoo's foot, which Brūmha caught and preserved in his alm's dish,

In Bengal the river Ganges is what the Hindoos call Gūnga. The story of her coming to earth is thus told in the Ramayūnū, the Mūhabharūtū, and the Gūnga-khūndū, a part of the Skūndū pooranū.

In the end of the sūtyū yoogū, a king of the name of Sūgūrū was disposed to perform the sacrifice of a horse. Procuring the horse he put him into the custody of his sixty thousand sons.\*

\* Sūgūrū for a time had no children. To remedy this, he began to perform austere devotions, when Bhri-goo, the sage, being pleased with his devotions, appeared to him, and asked him what blessing he wanted? He said, I have no child—Let me have many children. Bhri-goo said, In the womb of one wife shall be born to you sixty thousand children, and your other wife shall have one child. In the course of time, one wife was delivered of a pumpkin, at which the king being angry, threw the fruit on the ground, and broke it. Being broken, he saw children come out of it like maggots. Sūgūrū called sixty thousand nurses, who put each of the children into a pan of milk. In time they became large, and the king gave them in marriage, &c. The other wife had a son whom they called Ungshooman.

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It is ordered in the Hindoo system, that after a person has performed this sacrifice one hundred times he becomes a successor to Indrū when the time he has to reign is expired. If no one have performed this sacrifice, the reigning Indrū continues on his throne. On this occasion the reigning Indrū was alarmed, for this was king Sūgūrū's hundredth sacrifice. To prevent its taking effect, therefore, he descended in another form, and stole the horse, which he took down into patalū, and placed near to Kūpilū, the moonee. When Sūgūrū wanted the horse for sacrifice, it was not to be found. All the sixty thousand sons searched the earth through, but could not find it. They therefore, taking spades, &c. began to dig a way into patalū,\* and thus formed the beds of the seven seas. At length having made a way they descended into patalū, and found the horse by the side of Kūpilū, who was performing austere devotions. Incensed at the old fellow, supposing him to be the thief, they began to beat him, when Kūpilū, awaking from his tūpūsyā, by the god-like power which these holy men possess, reduced them all to ashes. The king for a long time heard no more of his sons; at length, however, Narūdū went to him, and told him what had happened. Full of sorrow, he sent his son Ūngshooman down to the moonee to beg him to let him have the horse. After the moonee had given him the horse, Ūngshooman asked him how his sixty thousand brothers could be delivered from the curse. The moonee

\* Some accounts say, that not finding a place large enough to contain the earth which they thus dug up—they devoured it!

said if they could obtain the goddess Gūnga, it might be accomplished.\* The king getting the horse, offered the sacrifice, and placing his son Ūngshooman on the throne, he went into the wilderness to perform tūpūsyā. In the midst of his tūpūsyā he died. After this Ūngshooman, having a son named Dwilēepū, placed him on the throne, and, like his father, died while performing tūpūsyā. Dwilēepū had two wives, but having no children, he left the throne, and went to perform tūpūsyā to obtain a son and also the deliverance of the sons of Sūgūrū. Shivū promised him that by means of his two wives a son should be born. The women lived together, and one of them, the youngest, became with child, and had a son whom they called Bhūgēērūt'hū,† who, however, was only made up of flesh having no bones. Seeing such a child they were very uneasy. However they took care of it, and in time it became a man. One day Ushtūvūkrū, a moonee, called there. He was hump-backed, and wriggled in walking. Bhūgēērūt'hū did the same, and when he tried to get up to salute the moonee, he trembled and wriggled in such a manner, that the moonee thinking he was mocking him, said, "If you cannot help wriggling thus, be a perfect child; but if you are mocking me, be destroyed." The boy became immediately perfect, and the moonee gave him his blessing.

\* Or, as it is explained, if they could perform the funeral rites for these sixty thousand persons with the efficacious waters of the Ganges, they would be delivered from the curse, and go to heaven.

† This name, and the story at large, are so extremely indelicate, that it is impossible to give them in English.

When Bhūgēerūt'hū was grown up, he heard from his mother of the destruction of his sixty thousand relations, and how they were to be restored by the coming of Gūnga. He went to perform tūpūsyā to Indrū. Indrū appeared to him, and having heard that he wanted to bring Gūnga to the earth, told him that he could do nothing for him; he must worship Shivū. He did so. Shivū came to him; but told him he must worship Vishnū. He worshipped Vishnū, who also came to him, and told him how Gūnga would be born. He said, "Gūnga is not with me; but come along with me to Brūmha; there is Gūnga." Coming to Brūmha they performed a long tūpūsyā to him. At length Brūmha gave a single drop of the water to Bhūgēerūt'hū, and Vishnū gave a shell which he had in his hand, telling him to blow the shell, and Gūnga would follow him. He blew the shell, and Gūnga began to follow him. But as she had to fall from heaven to earth he was afraid lest the earth should be crushed by her fall: wherefore Vishnū advised him to pray to Shivū. He did so, and Shivū, who was quite pleased to hear this request, immediately went to the mountain Himavūt, and standing there caught Gūnga in the bunch of his hair tied behind. She fell from heaven on the third of the moon in the month Voishakhbū. Shivū kept Gūnga for some time rolling in his bunch of hair. Again Bhūgēerūt'hū prayed to Shivū to let her go. Shivū at length suffered a single drop to fall on the mountain, and from thence Gūnga, on the tenth of the increase of the moon in the month Jyoisht'hū fell on the earth. In

this manner he brought Gūnga down to earth, and whichever way Bhūgēerūt'hū went blowing the conch, there Gūnga followed him.

Several very curious circumstances happened to Gūnga as she passed along. In one place she came in the way of a moonee named Jūnhoo, who was performing tūpūsyā, and as she was washing away his cocoa-nut cup, the flowers which he used in worship, his clothes, &c. he in anger took her up in his mouth and swallowed her. Bhūgēerūt'hū, by worshipping the moonee, got him to dismiss her, and he let her pass out at his thigh, on which account Gūnga receives the name of Janhūvēē.

On they went, till Gūnga asked Bhūgēerūt'hū where these sixty thousand relations were whom she was to deliver. He confessed he did not know. They still marched on, till, to make sure of the deliverance of these relations, Gūnga, at the entrance of the sea, divided herself into one hundred streams\* and ran into patalū, by which means these sixty thousand relations were delivered from the curse, and went to heaven in chariots. Gūnga having descended into patalū, she was there called by the name of Bhōgūvūtēē. Her name in heaven was Mūndakinēē.

All casts worship Gūnga, yet the daily worship performed by the

\* The mouths of the Ganges.



side of the river is more to Shivū and other gods than to Gūnga. Preceding the worship of the other gods, however, a mūntrū to Gūnga is repeated, and at the time of their daily ablutions they address forms of praise to this goddess.

The morning and evening ceremonies of the bramhūns are very commonly performed here, though they may be done in the house.

The Hindoos particularly choose the banks of this river for their worship, as the fruits of the pōōja when performed here, according to the promise of the shastrūs, become infinitely greater.

By bathing in Gūnga in the months Voishakhū, Kartikū, and Maghū, the merit is very great; much more so than in other months. And at the times of the full moon in these months the merit is still greater. In every month, on the first, sixth, and eleventh days of the moon, the merit of bathing in Gūnga is very great, and also in every month at the darkest time of the moon.

In the month Voishakhū, on the third of the moon, a pōōja is performed to Gūnga by the side of the river, in which the officiating bramhūn goes through the business of making offerings, reading incantations, performing dbyanū, jūpū, &c. Many persons attend to this pōōja. On this day bathing in the river has unspeakable merit in it.

In the month Jyoisht'hü, on the tenth of the moon, a pōōja is performed to Gūnga, called Dūshühūra, in which all casts join. It takes place on the day when they suppose Gūnga first arrived upon the earth. Before twelve at noon, this pōōja is performed. People from the different towns and villages near the sides of the river assemble, especially at the holy places of the river, bringing their offerings of fruits, rice, flowers, cloth, sweetmeats, &c. They place garlands of flowers across the river even where it is very wide. After the people have bathed, the officiating bramhūn ascends with them to the banks of the river. The first business is repeating sūngkūlpū,\* then the officiating bramhūn takes a jar of water, and places it before him, with his face to the north or east, and performs what is called ghūtūst'hapūnū.† This jar of water is in the place of an image, and is called ghūtū. The worship of any of the gods may be performed before a jar of water. After this, the bramhūn performs other ceremonies called asūnū shooddhee,‡ ūngū-nyasū,|| kūrangū-nyasū,|| bhōōt-shūddhee,§ dig-vūndhūnū,\* bhōōtōtsarūnū,† &c.; then the worship of the five gods; of the nine planets; of the regents of the ten quarters, &c. To this succeeds dhyanū, manūsū,‡ &c. next the

\* An incantation, at the time of repeating which the person promises to attend to certain ceremonies.

† The ceremonies performed at the setting up of an image. Here the jar of water is the image.

‡ Purifying the seat.      § Motions with the fingers.      § Purifying the five elements of which the body is composed.      \* Binding the ten quarters to prevent evil spirits from arriving to defile the pōōja.

† Driving away the evil spirits.      ‡ Going over all the ceremonies of the pōōja by the officiating bramhūn in his mind.

priest presents the offerings, which may be sixty-four, or eighteen, or sixteen, or ten, or five, according to the person's ability. If a person be not able to present five different offerings, he may present merely flowers and water. After these offerings, the worshipper must add the following, viz. sesamum, clarified butter, and barley-flour. Next the officiating bramhūn performs the worship of Narayānū, Mūhāshwūrū,\* Brāmha, Sōōryū, Bhūgēerūt'hū, and Hīmalūyū; then the worship of the inhabitants of the waters, as the fishes, the tortoises, the frogs, the water-snakes, the leeches, the snails,† the mūkūrū, the shell-fish, the porpoises, &c. The offerings after having been

\* Shivū.

† This strongly reminds us of the lines of Juvenal, Satyr. xv.

Who has not heard where Egypt's realms are nam'd,  
 What monster gods her frantic sons have fram'd ?  
 Here Ibis gorg'd with well-grown serpents,\* there  
 The Crocodile commands religious fear :  
 Where Memnon's statue magic strings inspire  
 With vocal sounds, that emulate the lyre ;  
 And Thebes, such fate, are thy disastrous turns !  
 Now prostrate o'er her pompous ruins mourns ;  
 A monkey-god,‡ prodigious to be told !  
 Strikes the beholder's eye with burnish'd gold :  
 To godship here blue Triton's scaly herd,  
 The river progeny is there prefer'd :§  
 Through towns Diana's power neglected lies,  
 Where to her dogs|| aspiring temples rise :  
 And shou'd you leeks or onions eat, no time  
 Would expiate the sacrilegious crime.  
 Religious nations sure, and blest abodes,  
 Where every orchard is o'er-stun with gods.

\* See Gilchrist.  
 account above.

† The Hindoos throw their children to the alligators.  
 || The dog is placed in the temples with Kālī-Bhoiravū.

‡ Hūnoomānū.

§ See the

presented to the inhabitants of the waters are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings are presented at this time. Next jüpü, stüvü, dükshina, feasting bramhüns, and sending the offerings to the houses of bramhüns. At the close, all the people perform obeisance to Gūnga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much here and hereafter from this act of holiness. If a person taking ten fruits of any kind and putting them on his head thus immerse himself in the Ganges on this day, the sins of ten births will be removed. Many do this.\*

In the month Choitrü, on the thirteenth of the decrease of the moon, the people come down to the river side, and descend into the water, when with joined hands they immerse themselves once; recovering themselves, they stand with joined hands in the water while the officiating bramhün reads a portion of the shastrü describing the benefits arising from this worship. During this reading, the people repeat after the officiating bramhün certain significant words, as the day of the month, the name of Vishnoo, &c. and then they all immerse themselves once more. As in the daily ceremonies of the bramhüns, both the forms of the vädüs and of the tüntrü shastrüs are followed, so also in this pōōja. Those who can afford it make gifts of rice, fruits, money to the poor, or to the bramhüns. The officiating bramhün also gets something. On this occasion

groups of ten or twelve persons stand in the water in one spot, to whom one bramhūn reads the mūntrūs; and in this manner groups are to be seen very far along the river.

When there is a conjunction of the moon on the thirteenth of its decrease and of the star Sūtūbhisha, the pōōja is called the Great Varoonee. The ceremonies are performed at the time of the junction, whether in the day or night. The merit arising from bathing at this lucky moment\* is supposed to be very great, and the people fast till the bathing is over.

When there is a conjunction as above, and the day falls on a Saturday (a lucky day) then the pōōja is called the Great, Great Varoonee. On this occasion the expectations of the worshippers are raised very high respecting the advantages to be derived from this bathing.

It is said in the pooranūs, that the sight, the name, or the touch of Gūnga takes away all sin however heinous; yea that the very thoughts of Gūnga when at a distance are enough to remove the taint of sin. But bathing in Gūnga has blessings in it which no imagination can conceive.

\* Even the Jews were anxious to perform what they considered as affairs of importance on sacred days; hence the husband of the Shunammite said to her, when she wanted to go to Elisha, the prophet, to call him to raise her son from the dead—"Wherefore wilt thou go with him to-day? It is neither new moon, nor sabbath." 2 Kings iv. 23.

• The most incredible stories respecting the power of Gūnga abound among the Hindoos, and from this and other circumstances the greatest faith is put in the power of Gūnga to remove all the maladies of soul and body. Hence, to destroy the sins of the day the natives come in the evening and take a look at the river. Many persons in a state of disease come down to the river, rub themselves all over with the mud, and stay by the river for a month perhaps, eating and sleeping there. Some of course get better and others\* die: a Hindoo says, they who have a steady faith and an unwavering mind get better; and those who cannot keep their minds steady upon the goddess remain uncured.

Some women making an offering to Gūnga enter into a vow, that if the goddess will give them two children they will present one to her.\* Hence it is not uncommon for such women to cast the first child into the river as an offering; but it is said, that at present, some relation or religious mendicant always stands ready to catch the child, and thus preserve its life. The mother cannot take it again, but this person adopts and provides for it. These offerings are made on the tenth of the moon, in the month Jyoisht'hū, and on the 13th of the month Choitrū. These offerings are for the most part confined to the eastern parts of Bengal.

\* The Jews were ordered to sanctify or set apart for God all their first-born. Exodus xiii, 2. 15. Hannah also, in her prayer for a child said, "If thou wilt give unto thine hand-maid a man child, then I will give him unto the Lord all the days of his life." 1 Sam. i. 11.

The Hindoos are extremely anxious to die by the side of Gūnga, that they may have their sins washed away in their last moments. When a person is on the point of death, his relations carry him on a litter to the side of the river. The litter consists of some bamboos fastened together and slung on ropes. Some persons are carried many miles to the river, and this practice is often attended with very grievous circumstances: a person in his last agonies is dragged from his bed and friends, and carried, in the coldest or in the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, without a covering day and night till he expire; and not only this, but in his last agonies he is put up to the middle in the water, and the water poured down him. Leaves of the toolsee plant are also put in his mouth. His relations who carry him to the river call upon him to repeat, and repeat for him, the names of Ramū, Hūree, Narayūnū, Brūmha, Gūnga, &c. While he has life and the power of speech, he himself repeats one or other of these names. In some cases the family priest goes to the river side, repeats some incantations, and makes an offering to Voitūrūncē, the river over which the soul, they say, is ferryed after leaving the body. The relations of the dying man spread the mud of the river on his forehead or breast, or on both, and afterwards with the finger write on this mud the name of some deity. If a person should die in his house, and not by the river side, it is considered as a great misfortune, as he thereby loses the benefit of the help of

the goddess in his dying moments. If a person choose to die at home he is sure to leave a bad name after death.

Some persons even chuse to drown themselves in the river, not doubting but they shall immediately go to heaven. The shastrū encourages this.\* It is a sin for a bramhūn, but a piece of merit in a shōōdrū or dūndēē, to drown himself in Gūnga, if he be in worldly trouble, or afflicted with an incurable distemper.

So famed is this river among the Hindoos that many bramhūns will not cook upon it, nor spit in it, nor play in it, nor wash them-

\* The skūndū pooranū declares, that by dying in the Ganges a person will obtain absorption in Brūmhū, without any regard to works.

The same work further contains a promise from Shivū, that whoever dies in Gūnga shall receive from him wisdom, and by this wisdom shall obtain the heaven of Shivū.

The Bhāvishyū pooranū declares, that if a worm, or insect, or grass-hopper, or any trees growing by the side of Gūnga, die in Gūnga, they will obtain absorption in Brūmhū.

The Brūmha pooranū says, that whether a person renounce life in Gūnga praying for any particular benefit, or die by accident, or whether he possess his senses or not, he will be happy. If he have purposely renounced life, he will enjoy absorption, or the highest happiness; if he die by accident he will still go to heaven.

"A mansion with bones for its rafters and beams; with nerves and tendons for cords; with muscles and blood for mortar; with skin for its outward covering; filled with no sweet perfume, but loaded with feces and urine; a mansion infested by age and by sorrow, the seat of mialady, harassed with pains, haunted with the quality of darkness, and incapable of standing long; such a mansion of the vital soul let its occupier always cheerfully quit.

"Should the king be near his end through some incurable disease, he must bestow on the priests all his riches accumulated from legal fines; and, having duly committed his kingdom to his son, let him seek death in battle, or if there be no war, by abstaining from food." *Mūncoo.*



selves or clothes in it : and Hindoos from a far country, five or six months journey, come to bathe, perform the rites for deceased relations, and fetch this water to place in their houses, for religious and medicinal uses.

The water of this river is used in the English courts of justice for witnesses to swear by, as the koran is put into the hands of Mūsūlmans, and the testament into those of christians; but many of the most respectable Hindoos refuse to comply with this method of making oath, alleging that their shastrūs forbid them in these cases to touch the water of the Ganges, the shalgram, or a bramhūn. When such cases occur in the courts, the judges very liberally permit the person, if of good character, to give his evidence in a way consistent with his peculiar prejudices, as, after bathing, &c. and standing with his face to the east. The Hindoo courts used to admit a person's evidence without an oath; and when a cause could not be determined by evidence thus given, they resorted to the ordeal.

It is not uncommon for one Hindoo to say to another, " Will you make this engagement on the banks of Gūnga?" The other replies, " I engage to do what I have said; but I cannot call Gūnga to witness it."

It has already been observed, in the translation of the work

called Gūṅga-vakya'-vūlee, that persons bring the dead bodies of their relations to burn by this sacred river, and when they cannot bring a dead body, it is not uncommon for them to bring a single bone and cast into the river, under the hope that it will help the soul of the deceased.

If a person tell a most audacious lie while near or upon the Ganges, the person to whom he is speaking says, "Are you not afraid of telling such lies in the presence of Gūṅga?" A third person perhaps adds, as a continuation of the reproach—"Not he; he has been guilty of discharging his urine in Gūṅga, even at Prūyagñ."\*

Persons escaping dangers on water make offerings to Gūṅga as well as to Vūroonū.†

For an account of the licentious connection of Gūṅga with king Santūnoo, and of her murdering her seven children by him, see the preceding volume, page 75.

In the month Jyoisht'hū Gūṅga is not only worshipped in the river, but a clay image is set up in houses and worshipped, and the

\* A place of peculiar sanctity.

† Mariners having escaped dangers at sea used to offer a sacrifice to Venṇu.

next day thrown into the river.\* In some places also clay images of this goddess are preserved in clay temples and worshipped daily.

\* In the year 1806, a brahmīn of Calcutta, who had performed the worship of Doorga, pretended that he had seen the goddess in a dream, who had declared that she would not descend into the river till he had sacrificed his eldest son to her; and that when the people went to take the image to the river, it was found so heavy that it could not be lifted. Vast crowds of people flocked to see this new miracle, many of whom made offerings to this terror-inspiring goddess, and others assisted the poor man, by their contributions, to pacify the goddess in some way consistent with the preservation of his son.

*Other deified Rivers.*

THE Gōdavūrēē, Nūrmūda, Kavārēē, Atrāyēē, Kūrūtōya, Bahooda, Gōmātēē, Sūrūyoo, Gündūkēē, Varahēē, Chūrmunnūtēē, Shūtūdroo, Bipasha, Goutūmcō, Kūrmūnasha, Shōnū, Oiravūtēē, Chūndrūbhaga, Vitūsta, Sindhoo, Bhūdravūkasha, Pūnūsa, Dāvūka, Tāmrapūrnēē, Toongūbhūdra, Krishna, Vātrūvūtēē, Bhoirūvū, and many others.

As already hinted, the waters of these rivers are esteemed sacred, and the rivers worshipped. Pilgrims resort to them from the most distant parts to bathe in their streams, and the worship of other gods is performed with these waters.

It would swell my work too much to go into the fabulous histories of these rivers. The account of Gūngā must suffice for all the rest.

*Sēeta.*

THIS is the image of a yellow woman, covered with jewels, without any thing else remarkable in her appearance.

Sēeta was the daughter of king Jūnūkū, whose capital was Mithila. Her history, after her marriage with Ramū, will be found in the translation of the table of contents of the Ramayñū\* and in the account of Ramū.†

Wherever the images of Ramū are set up, there the image of Sēeta is found, and her worship always accompanies that of her husband.

\* See vol. 2, page 81.

† See page 227.

*Radha.*

THIS mistress of Krishnū has been deified with her paramour. Her image is made, and set up in temples with different forms of Krishnū, and her worship is performed at the festivals of Krishnū.

The sight of the images of Krishnū and Radha together is declared by the shastrūs to be an act of peculiar merit.

If a Hindoo be charged with any particular act at which he wishes to express his surprize and abhorrence, he exclaims, or swears, “Radha-Krishnū !” Many persons repeat “Ram ! Ram ! Ram !” on such occasions, but no one says Sēeta-Ram ; yet when Krishnū’s name is to be repeated they always join to it that of his mistress Radha.

*Rookmincē and Sūtyūbhama.*

THESE are the two chief wives of Krishnū, but their images are not made nor found in any of the temples in Bengal, in which Krishnū is always seen with Radha, his mistress, and not with his wives.

At the festivals of Krishnū these women are worshipped, as well as six other wives of this god, viz. Jamvūvūtēē, Mitrūvānda, Lagūnūjitēē, Lūkshmūna, Kalindēē, and Bhūdra; but Rookmincē and Sūtyūbhama are the most distinguished.

*Soobhūdra.*

THIS sister of Jūgūnnat'hū is worshipped at the same time with her brother, and placed in the same temples with him.

## SECTION V.

*Inferior Celestial Beings worshipped.*

**Ūsoorū.** The ūsoorūs are the offspring of Kūshyūpū, the progenitor of gods, ūsoorūs, men, serpents, and birds, by his wife Ditee.

The ūsoorūs are the enemies of the gods like the titans or giants of the Grecian Mythology. They are capable of assuming any form. Their wars with the gods enter into a great number of the stories of the pooranūs and other lighter shastrūs. Vishnoo, Kartikū, Doorga and Kalēē are famous among the Hindoo deities for their conflicts with the ūsoorūs. Several stories respecting the ūsoorūs will be found in the accounts of these and other deities. Some of them are distinguished as having many heads or arms.

As the gods and the ūsoorūs were half brothers, the latter envied the former on account of their superior strength. On both sides a mortal hatred was kept up, and they continually sought each other's destruction. To obtain the blessing of immortality the ūsoorūs performed the most severe austerities, and inflicted on their



bodies the most dreadful torments. The gods Brūmha, Vishnōo, and Shivū, whom they worshipped, offered them any thing but immortality. At length the gods hit upon a contrivance to become immortal: by churning the sea of milk, they obtained the water of life.

They first took the mountain Soomāroo, put it into the sea, and afterwards brought the snake Vasookēē, wrapped it round the mountain, and began to whirl the mountain round, the gods at first taking hold of the head and the ūsoorūs of the tail of the snake; but Vishnōo arriving, said to the ūsoorūs, "How is it that you, being such giants, have taken hold of the tail!" He said this, at the request of the gods, for the poison from the mouth of the snake almost consumed them. The ūsoorūs then took the head, while the gods took the tail. First, by churning they got the moon; next the elephant Oiravūtū; then the moonee Koustoobhū; next the horse Oochoishrūva; then the tree called Parijatū; next many jewels; then the goddess Lūkshmēē, who became the wife of Vishnōo; and then poison came up. Being alarmed at this, the gods applied to Shivū, and at last, to save the world from being destroyed by poison, Shivū drank it all up, and received no other damage than a blue mark on his throat, for which he was called Nēēlū-kantū.\* Indrū got the elephant, the horse, and the tree. When the water of life came up, the 330,000,000 of gods, and the ūsoorūs without number, took their

\* The blue throated.

stand on two sides, each claiming the water of life. Vishnoo composed the difference by proposing to divide it with his own hands. While the ũsoorŭs were gone to purify themselves by bathing, in order that they might drink the water of life, the gods continued drinking. When the ũsoorŭs returned, Vishnoo took the female form, and the name of Mōhinēē, in order to captivate the hearts of the ũsoorŭs while the gods drank the rest of the water of life. However, in the midst of all this, one ũsoorŭ assumed the shape of a god, went among the gods, got the water of life, and became immortal. Vishnoo was told of this, by Sōōryŭ and Chŭndrŭ, upon which he cut off the ũsoorŭ's head. The body under the name of Kātōō, and the head called Rahoo, obtained immortality, and became planets.

*Nayika.*—These are female companions of Doorga, and are worshipped at the time of the festivals of this goddess.

The fruit expected from the worship of the Nayikas is described in the Tŭntrŭ shastrŭs as of three kinds, viz. first, these females visit the worshippers as their wives, and secondly, they visit them as mothers, and declare to them the way in which they may obtain ultimate blessedness, &c. or, thirdly, they visit them as sisters, and bring to them any female they choose, and reveal to them what they desire to know respecting present and future things.

The person who wishes to obtain the company of one of these guests, goes to a place where dead bodies are burnt, carrying with him the things necessary for the ceremonies. He performs pōōja to one of these Nayika's three times during the day, and performs jūpū at night. This he repeats for seven or fifteen days, or one month, according to the appointment of the shastrū.

On the last night he continues performing jūpū the whole night, till the object of his desires appears to him, and asks him what he wishes for. She continues with him the whole night, and the next morning departs leaving with him presents to a large amount, which he must expend the next day, or they will all evaporate.

If the worshipper wish to go to any place in the three worlds, the Nayika takes him there in a moment.

If after cohabiting with one of the Nayikas, the person go to any other female, the Nayika immediately destroys him.

There are eight Nayikas who are pre-eminent over all the rest.

A bramhūn of the name of Anūndū-chūndrū, of Soopoorū, in Vēērbhoom, who died only four or five years since, was said to have obtained the fruit of his worship of the Nayikas.

*Vidyadhūrū.*—These are celestial beings in the human shape, who dance before the assembled gods in Indrū's heaven. They are both male and female. Persons having performed certain acts of merit, ascend to the residence of the Vidyadhūrūs.

*Ūpsūra.*—These are also female celestial dancers. The ūpsūras are extremely beautiful, and are sometimes sent down to the earth, to captivate the minds of yōgēes and others employed in austere devotions, and thus draw them from their works of merit, lest their merits should capacitate them to occupy the thrones of the gods. There are eight of these ūpsūras, who are beyond all others beautiful: their names are, Oorvvūshēē, Mānūka, Rūmbha, Pūchūchōōra, Tilōttūma, Ghritachēē, Boodbooda, Mishrūkāshēē.

*Yūkshū.*—These are another order of beings, and are the servants of Koovārū, the god of riches. They fly through the world preserving the riches of mankind. A number of stories are contained in the pooranūs respecting the yūkshūs, which are not worth detailing. They principally refer to their wars or intrigues.

*Rakshāsā.*—Very many stories are contained in the pooranūs and other shastrūs respecting the wars of the rakshūsūs with the gods, &c. and several will be found in different parts of this work. They are represented as appearing under different shapes: some have a hun-

dred heads, others ten, others three, some have a hundred arms,\* and others less; some are like horses; others like tygers, lions, buffaloes, &c. Among others who stand as chief in the fabulous books of the Hindoos are, Mālee, Soomalee, Ravūnū, Koombhūkūrnū, Vibhēeshūnū, Indrūjitū, Ūlikayū, &c. These beings as soon as born are said to arrive at maturity. They devour their enemies. All the rakshūsū are bramhūns. They stay in the S. W. corner of the earth.

*Gründhürvū.*—The gūndhūrvūs are the celestial choiristers, who have horses' heads, and who sing before the assembled gods in Indrū's heaven. When the gods are charmed by their melody, they bestow blessings on those who excel; but when any of them, fixing their attention on the ūpsūras while dancing, destroy the harmony, the gods curse the offenders, and send them down to the earth to take human forms.

*Kinnūrū.*—The kinnūrūs are the celestial musicians.

*Pishachū.*—These are messengers of the gods. Amongst other works, they guard the sacred places, the resort of pilgrims. Sixty thousand are said to guard the holy places of Gūnga from the approach of the profane.

\* Some of the giants of the Grecian Mythology had a hundred arms.

*The Goodghūkās, the Siddhās, the Bhōōtās, and the Chanūrās.*—

These are beings of inferior orders, residing with the gods, as servants, &c.

All these celestial beings are worshipped at the great festivals; but have no separate image, nor pōōja. At the time of a burnt-offering their names are also repeated.

Beside all these there are several other kinds of beings, as the Yōginēēs, Dakinēēs, Kakinēēs, Sakinēēs, Bhōōtinēēs, Prātinēēs. These are all females, and continually stay near the goddess Doorga. The males are with Shivū, as his attendants. To all these also pōōjā is performed at the great festivals.

## SECTION VI.

*Other inferior deities.*

## DEIFIED MEN.

THE person called a gooroo, or religious guide, and the bramhūns, are objects of worship among the Hindoos, and have divine honours paid to them. For the particulars see the heads gooroo and bramhūn.

## DEIFIED WOMEN.

THE shastrūs declare that the daughters of bramhūns, till they are eight years old, are objects of worship, as forms of the goddess Bhūgūvūtē.

Many persons perform the worship of these girls daily. They take the daughter of some neighbouring bramhūn, and placing her on a seat, with flowers, paint, water, garlands,\* &c. perform her worship,

\* The Greeks and Romans used to adorn their images with garlands at the time of worship.

and then present to her, if the worshipper be rich, offerings of cloth, ornaments, &c. At the close, the worshipper offers incense, and prostrates himself before this girl.

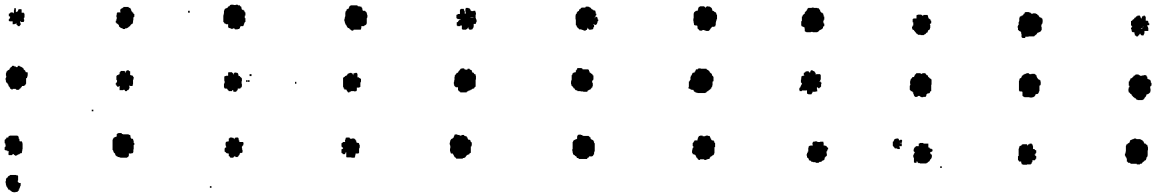
At the worship of some of the female deities also, the daughters of bramhūns have divine honours paid to them.

Many of the tūntrū shastrūs, and particularly the Roodrū-yamūlū, the Yōni-tūntrū, and the Nēēlū-tūntrū, contain directions for a most extraordinary and shocking pōōja, which is understood in a private manner amongst the Hindoos by the name of Chūkrū.

These shastrūs direct that the person or persons who wish to perform this pōōja must first, in the night, take a woman as the object of worship. If the person who performs this worship be a dūkshinacharū he must take his own wife, and if a vamacharū he must take the daughter of a dancer, a kūpalee, a washerman, a barber, a chūndalū, or of a mūsūlman, or a prostitute, and place her on a seat, or mat; and then bring boiled fish, flesh, fried peas, rice, spirituous liquors, sweetmeats, flowers, and all the other offerings and things necessary for the pōōja. These offerings, as well as the female, must next be purified by the repeating of incantations. To this succeeds the worship of the person's guardian deity; and after this the worship of the female, with all the ceremonies included in



the term pōōja. The female must be naked' during the worship.—



*Here indecencies too abominable to enter the ears of man, and impossible to be revealed to a christian public, are contained in the directions of the shastrū for this pōōja. The learned bramhūn who opened to me these abominations, made several efforts—paused and began again, and then paused again, before he could pronounce the shocking indecencies prescribed by his own shastrūs !!*

As the object of worship is a living person, at the close of the pōōja she partakes of the offerings in the presence of the worshipper or worshippers: hence she drinks of the spirituous liquors, eats of the flesh, though it should be that of the cow, and also of the other offerings. The orts are to be eaten by the person or persons present, while sitting together, however different their casts may be; nor must any one despise any of the offerings or refuse to eat of them. The spirituous liquors must be drank by measure. The company while eating must put food also in each other's mouths.

The person who performs the ceremonies, in the presence of all,

behaves towards this female in a manner which decency forbids to be mentioned.

The persons present must then perform jüpŭ, in a manner unutterably abominable, and here this most diabolical business closes.

The fruits promised to the worshippers are riches, absorption in Brümhü, &c.

The above are the directions of the tüntrŭ shastrŭs.

At present persons performing these abominations are becoming more and more numerous. They are called vamacharēes. In proportion as these things are becoming common, so much the more are the ways of performing them more and more beastly. They are done in secret ; but that these practices are becoming very frequent among the brahmŭns and others is a fact known to all. The persons who perform these actions agreeably to the rules of the shastrŭs are very few. The generality do those parts that belong to gluttony, drunkenness and whoredom only, without being acquainted with all the minute rules and incantations of the shastrŭs.

This singularly abominable worship, as it has its directions in the shastrŭ, so the principle from which it is derived may be traced

to the doctrines of the Hindoo philosophers: Some of these men attributed the origin of things to the union of the active and passive powers of nature. Some Hindoos adore the active power, and regard only the male deities, as the representatives of this principle. In the western and southern parts of India the worship of the female deities is less practised. In Bengal the greater number of the bramhūns adore the female deities, the supposed representatives of placid nature.

These gross ideas of the Great Cause of all Things, among a lascivious people, have led them to address their worship to the male or female powers, according as they have supposed the one or the other of these powers to have predominated in the creation of the world. All the female deities are called the shūktee dāvtas: shūktee means power or energy.

A number of things in the Hindoo mythology are explained by this doctrine of the Hindoo philosophers: Hence Shivū is represented as riding on a bull;—hence a number of the filthy stories respecting Shivū and Doorga;—hence the worship of the daughters of bramhūns;—hence the indecencies before the image of Doorga, &c. when men shamelessly dance naked before myriads of people; hence —but I have already dragged so many of these abominations to

light, that I am afraid lest my readers should think I have not used sufficient caution in laying these things before the public!—

IN THIS WAY HAVE PHILOSOPHERS ENLIGHTENED AND  
REGENERATED THE WORLD!!

And this is the religion which the Reverend Mr. Maurice says,  
“wears the similitude of a beautiful and radiant cherub from heaven!”

Q q 2

*Kalobrayū.*

THIS is a form of Shivū. The image, made of clay, is represented as a yellow man, having in his right hand an arrow, and in his left a bow; and sitting on a tyger.

A few of the lower orders keep a clay image of this god in a clay house, and worship it when they choose.

There is no appointed time for the worship of Kalobrayū, but he is worshipped by the wood-cutters in the forests in the Eastern, Western and Southern parts of Bengal, in order to obtain protection from wild beasts. The method of worship will be seen by referring to the first volume, page 139.

There is no authority for this worship in the shastrū.

Dūkshinarayū is another god worshipped in the same manner, and by the same class of persons.

*Koovārū.*

THIS is the god of riches. He is placed among the yūkshūs, and is called the friend of Shivū.

He is worshipped at the festival of the goddess Lūkshmēē, and at all the other great festivals, but has no separate pōōja, nor temple.

He is painted white, with a hammer in his right hand. Brūmha gave him a chariot called Pooshpūkū, which had this property, that it would go wherever he wished it, and become as large as he chose.

In the Ramayūnū a story is told of Koovārū, that by performing tūpśya to Brūmha he obtained Lūnka (Ceylon). The very dirt of Lūnka, according to the Ramayūnū, is gold. Here he was king till Ravūnū came and dispossessed him. From Lūnka he went to the mountain Koilasū, where he is at present.

**Noiritū.**

**NOIRITŪ** is the king of the rakshāsas.\* He is painted black, and has in his right hand a scimitar. Sacrifices and burnt offerings are made to him. There is no appointed time of worship, but it is performed occasionally whenever any person chooses. He is one of the ten guardian deities of the earth, and presides in the S. W. In this character he is worshipped at all the great festivals.

\* In the European mythology the giants occupied the place of the rakshāsas and ūsoorās, and the wonderful stories of the wars of Jupiter and the giants very much resemble those of the gods and the ūsoorās. Jupiter was represented as aiming the thunder in his right hand against a giant under his feet. In this way Durga is represented as aiming the spear in her right hand against an ūsoorā under her feet.

*Household God.*

VISHNOO is called the protector of the house, but his image in this character is not made. When a person enters a new house, or when any misfortunes are in a family, Vishnool is worshipped as the house god, as Vesta was the household goddess of the Romans.

*Village Goddess.*

DOORGA is worshipped by villagers as the protectress of their village. This worship takes place in the month Asharhü before a jar of water. Bloody sacrifices are offered. All the Hindoo villagers join in this worship.

An annual worship also takes place in each village, addressed to Vishnool, Indrū, Koovārū, and Lūkshmēē. The land-owner is at the expence, and it takes place in the month Asharhü, at the time when the farmers pay the first instalment of their rents. The worship is performed before a jar of water, surrounded by three plantain trees planted for the purpose.



*The Cow.*

WHEN Brümha created the first bramhün, he created at the same time the cow, and called her Soorübhē. The bramhüns were created to read the müntrüs, and the cow to give milk, from which clarified butter for the burnt offerings is derived. The gods who eat these burnt offerings enjoy in it exquisite pleasure, and men by eating clarified butter destroy their own sins. The cow is called the mother of the gods. She was declared by Brümha to be a proper object of worship.

On the first day of Voishakhü the cow was created; hence on this day her worship is annually performed by all those who keep cows; some persons also worship this animal on the second day of the moon in the month Jyoisht'hü. They make use of no image, but the worship is performed in the cow-house before a jar of water. It does not differ from the common worship, except that the incantations are necessarily peculiar to the object worshipped. The officiating bramhün, at the close of the pōḍja, reads the whole of the poem called Chündee, which contains an account of the actions of the goddess Kalē.

On the 13th of the month Phalgunū those persons who keep cows paint their horns and hoofs yellow, and afterwards bathe them in the river, but no pōja is performed. This ceremony takes place on account of the cold weather being gone, as they would not bathe them in the cold weather.

The shastrū appoints that the images of the gods shall be anointed with milk, curds, clarified butter, cow-dung, and cows urine, whereby they become free from impurity; and all unclean places are purified with cow-dung.

The cow is peculiarly sacred among the Hindoos, so that if you speak of their eating its flesh, struck with horror, they clap their hands upon their ears directly! Yet the milk-men, car-men, and farmers beat the cow as unmercifully as a carrier of coals beats his ass in England; and many starve them to death in the cold weather rather than be at the expence of giving them food. Thus is the cow at once a beast of burden and a goddess.

Some of the poor think themselves happy if they can keep a cow, as by serving this animal they expect to procure the pardon of sin.

If a man sell his cow, he must stay in hell as many thousand years as there are hairs on her body.

If any one neglect to burn cow-dung, &c. in the cow-house, whereby smoke is raised, and the musquitoes prevented from hurting the cows, he will go to the hell of musquitoes and gad-flies.

The gift of a cow to a bramhūn is a piece of great holiness.

The dung of the cow is gathered and dried as fuel amongst the Hindoos. Some cows are of more value for their dung than for their milk, for the Bengal cow gives very little milk indeed compared with the Europe cow.

\* For a full account of the different modes of expiating sins against this goddess, see the translation of the work called *Brayūshchittū Nirnūyū* in the preceding volume, pages 411, 412, 413, 414, 415, 416, 417.

Persons strict in their religion, after bathing, &c. worship the cow daily : first they throw flowers at her feet; then feed her with fresh grass, saying, O Bhūgūvātē ! eat; then walk round her three or seven times, and then make obeisance to her.

*Birds and Beasts worshipped.*

THE peacock, the goose, and the owl, are worshipped\* at the festivals of Kartikū, Brūmha and Lukshmēē. The white-headed kite,† vulgarly called the bramhūnēē kite, is revered by the Hindoos, and at the great festivals worshipped as a goddess. This bird is considered as a form of Doorga.

The elephant, the lion, the bull, the buffaloe, the rat, the dog,‡ the deer, the goat, &c. are worshipped at the festivals of the gods whom they respectively carry.

\* If, however the vulture, or one or two other unclean birds, perch upon the house of a Hindoo, it is an unlucky omen, and the effect must be removed by the performance of an expiatory ceremony.

† The eagle of Coromandel.

‡ Though the dog is thus placed among the objects of worship, he is considered an unclean animal, after touching of which it is necessary to bathe. The Hindoos have a story among them of an incarnation of this animal.

The Tāntrū shastrīs contain an account of an incarnation of Doorga in the form of the jackall, in order to carry the child Krishnā over the river Yūmoona, when he was flying from king Kūngsū. All those who worship the female deities, worship the jackall, as a form of Doorga; but the vamaçhaçēēs, in a more particular manner, offer pōōja to this animal daily. Every worshipper cleans a place in his house, where he places the offerings, and then calls the goddess to come and partake of them. As this is done at the hour when the jackalls come out of their lurking places to seek for food, sometimes a jackall comes and eats the offerings in the presence of the worshipper; and this is not wonderful when the same animal finds food placed for him in this place every day. I understand that temples dedicated to the jackall are to be seen in Bengal. In these temples the stone image of this animal is placed on a pedestal, and daily worshipped. When a jackall passes a Hindoo he must bow to it. If it pass on the left hand, it is a lucky circumstance.

*The Toolsee.*

THE Hindoos do not perform any public worship to this plant, but they have great faith in the power of its leaves to cure diseases, and they use it in müntrūs to expel the poison of serpents. They make their obeisance to it, sometimes by prostration, repeating a müntrū.

Before almost all the houses of the Hindoos this plant is set. In the morning they clean the place all round it with water and cow-dung; in the evening they place an oil-light near it.

Throughout the month Voishakhū they suspend a large pot over it filled with water, and through a small hole they let the water drop upon it.

At the time of a person's death, when he is brought to the river side to die, they plant a branch of the toolsee near the dying man's head. If any of these plants which have been set near a person's house should happen to die, it is considered a sacred duty to carry and throw them into the river.

\* Basil Ocimum gratissimum, and O— sanctum.

The origin of the Toolsee is thus related in the Vishnool pooranũ, and in the Toolsee-Mahatmũ: \* A woman named Toolsee performed for a long time religious austerities to Vishnool. At length she asked this blessing, as the fruit of her long tũpũsya, that she might become the wife of Vishnool. Lũkshmeẽ, Vishnool's wife, when she heard this, cursed the woman, and ordered her to become a Toolsee plant.\* She became so; but Vishnool promised her that he would assume the form of the shalgramũ, and that in that form he and she should always continue together. The Hindoos, therefore, continually keep a leaf of the toolsee under and another upon the shalgramũ.

A pillar with a hollow place towards the top is erected by the Hindoos, and in the hollow part a hole is left for the earth in which the plant is to be set. They erect these pillars for the sake of watering the plant, of walking round it, and of bowing to it, as these actions are declared by the shastrũ very meritorious.

\* Apollo changed the youth Cyparissus into a cypress-tree. The virgin Daphne was changed into a laurel. The myrtle was sacred to Venus.

*Other sacred Trees.*

THE ūshwüttü,\* vütü,† vükoolü,‡ hūritükēē,§ amālūkēē|| and vilwü trees receive divine honours from the Hindoos, and are planted and set apart by the religious with the same ceremonies as are used at the setting up of an image of the gods. Sometimes these ceremonies are performed at the time of planting the tree, and at other times after the person has watered and nourished it for some time.

On these occasions all the ceremonies included under the names of pōōja, jüpü, stüvü, hōmü, &c. are performed, and at the close bramhüns and others are feasted. The ceremonies are performed near the tree thus set apart, and a lucky time is chosen to make the business more meritorious and successful.

The benefit which the performer expects from this act is, that as he has planted, or bought, and set apart this tree, to give shade to his fellow creatures, so after death he will not be scorched by excessive heat in his journey to Yümü, the judge of the dead.

\* *Ficus religiosa.*† *Ficus Indica.*‡ *Mimusops elengi.*§ *Terminalia citrina.*|| *Phyllanthus emblica.*

*The Dhānkee.*

THIS is the thing with which the Hindoos clean their rice from the husk, pound brick-dust for buildings, &c. It is a rough piece of wood, the trunk of a tree, with a head something like a mallet. Upon the other end a person stands, and raises up the head, where a person sits, and under which he puts rice, or brick ends. The head is then let down, and being heavy pounds the brick to dust. One of these dhānkees is set up at almost every house in country places. Besides applying it to the uses above-mentioned they pound many other things with it.

The Hindoos feel a little ashamed when told that they worship so mean a thing as the dhānkee ;<sup>\*</sup> but then some of them say, it is a matter of indifference what the thing is which is adopted as the object of worship, provided the mind be fixed in the act of worship.

The origin of the worship of the dhānkee is thus told: A bramhūn who was a religious guide, but very ignorant of the forms of the shastrūs, was called to give the initiating mūntrū or incantation to one of his disciples. Not knowing what name to give, he

\* For an account of the worship of this log by one of the Hindoo rajas, see page 232.



gave him a mūntrū of his own manufacture, by which he was to repeat the word dhānkee, dhānkee.\* It is a sacred duty among the Hindoos that the initiating mūntrū must be kept secret, so that the receiver must never communicate it even to his own nearest friends, nor repeat it to his teacher after he has learnt it. The teacher, therefore, was in no danger of being put to shame for giving such a mūntrū as this. Narūdū is the god of the dhānkee,\* and is represented as riding upon it as his horse. After the above person had long repeated this mūntrū, Narūdū, riding on the dhānkee, visited him, and gave him, as a blessing, another incantation, by which he became immediately perfect, and went to heaven.

The dhānkee is worshipped at the times of marriage, of investiture with the poita, of giving the first rice to a child, and at any other particular time of rejoicing. The women are the worshippers.

This log of wood is also worshipped in the month Voishakhū by all casts of females, not excepting those in the houses of the most learned bramhūns, who put some red, white and yellow paint, and also some rice, dōōrva grass, and oil, on the head of the dhānkee, as an expression of their wish that this god may continue in happiness.

\* This is recorded in the tūntrū shastrās and pooranās.

## CHAPTER V.

### *Of the Hindoo Temples, Images, Times of Worship, &c.*

#### SECTION I.

#### *Of the Temples.*

THERE are five kinds of temples among the Hindoos, one of which is dedicated exclusively to the lingū, another to Jügünnat'hü, and another is appropriated to the images of any of the gods or goddesses. The first of these is called by the general name of Mündirū; the second Dāool, and the third Yörubangala. The names of the other two are Püñchū-rütnū,\* and Nüvū-rütnū,† in which the images of different gods and goddesses are placed, according to the wish of the owner.

The Mündirū† is a double roofed building, the upper roof short and tapering. It contains only one room, in which is placed the

\* Having five turrets.

† Having nine turrets.

‡ Mündirū means any edifice of brick or stone; but custom has appropriated it almost exclusively to the temples of the lingū.

image of the lingū. It is ascended by steps. The floor is about three cubits by four. On the roof are placed three tridents. This building is of the Gothic order, as well as all the other pyramidical temples of the Hindoos that I have seen. Some of the temples of the lingū contain two, three, or more rooms, arched over in the Gothic manner, with a porch in front for spectators. The rooms in which the image is not placed contain the things with which the ceremonies of worship are performed, the offerings, &c.

Some rich men, as an act of merit, build one, and others erect four, six, twelve, or more of these temples in one place. Some great land-owners build a greater number, and employ bramhūns to perform the daily ceremonies. The relict of raja Talūkū-chūndrū, of Burdwan, (Vūrdūmanū) built one hundred and eight temples in one plain, and placed in them as many images of the lingū, appointing eleven bramhūns, with other inferior servants, to perform the daily ceremonies before these images. She presented to these temples estates to the amount of the wages of these persons, the daily offerings, &c.

Many persons build flights of steps down the banks to the river side, for the benefit of persons coming to bathe, and very often also build a row of temples for the lingū in front of these steps, two, four, or six on each side, and a roof supported by pillars immediately opposite the steps. At the present day, most of the persons who build

these temples are the head-servants of Europeans, who appropriate a part of their fortunes to these acts of supposed merit. Near Serampore a rich Hindoo lately built twelve lingū temples, and a flight of steps, and on the opposite side of the river he built a house for his mistress, without any suspicion of the latter action spoiling the former.

Small square temples for the lingū with flat roofs are erected in rows on the right and left before the houses of rich men, or before a college, or a consecrated pool of water, or before another temple, or before the descent to a flight of steps. Similar temples to Gūnāshū are in some few places to be seen.

Very small temples like the Mündirū, two, three, or five cubits high only, and containing a lingū about a foot in height, are to be seen at Benares.

Some persons build near the temples of the lingū a small house, open in front, for the accommodation of sick persons who wish to die in sight of the river; and others build a temple, adjoining to that built for the lingū, and dedicate it to some other idol.

These temples of the lingū are to be seen in great numbers on both sides of the Ganges, especially in the neighbourhood of Calcutta.

The merit of building them near the river is greater than in the interior of the country, and if in a place of the river peculiarly sacred, the merit becomes still greater. The west side of the river is more sacred than the east.

\* The expence of one of these temples, if a single room, amounts to about two hundred roopees, and the wages and daily offerings to one lingū, amount to about three roopees per month. Some give the bramhūn who officiates twelve anas, and others a roopee, per month, with his food and clothes. Sometimes the offerings are given him for his food, but in other cases they are presented to the bramhūns of the village alternately, and the priest has money given him in their stead. These offerings consist of a pound of rice, a pint of milk, half an ounce of sugar, and two plantains. The quantity, however, is not prescribed; and other things are added by some persons.

The daily ceremonies are: In the morning the officiating bramhūn, after bathing, goes into the temple\* and bows to Shivū. He then anoints the image with clarified butter or boiled oil,† after which, with water which has not been defiled by the touch of a shōōdrū, nor of a bramhūn who has not bathed, he bathes the image by

\* Pulling off his shoes at the bottom of the steps. Every Hindoo considers this as "holy ground."

† The Greeks, &c. used to smear the statues of their gods with ointments, and adorn them with garlands.

pouring water on it, and afterwards wipes it with a towel. He next grinds some white powder in water, and, dipping the ends of his three fore-fingers in it, draws them across the lingū, marking it as the worshippers of Shivū mark their foreheads. Next he sits down before the image, and, shutting his eyes, meditates on the work he is commencing; then puts rice and dōṛva grass on the lingū; next a flower on his own head and then on the top of the lingū; then another flower on the lingū; then others, one by one, repeating incantations; then white powder, flowers, vilwū leaves, incense, meat-offerings, and a lamp before the lingū; next some rice and a plantain; then he repeats the name of Shivū, with some forms of praise, and at last he prostrates himself before the image.

These ceremonies, in the hands of a secular person, are discharged in a few minutes; if performed by a person who has sufficient leisure he spends an hour in them.

In the evening the officiating bramhūn goes again to the temple, after ~~washing~~ his feet, &c. and prostrates himself at the door; then opening the door,\* he places in the temple a lamp, and, as an evening oblation, presents to the image a little milk, some sweetmeats, fruits, &c. that is, such things as a Hindoo eats and drinks at those

\* It is reported of some Hindoo saints, that when they went to the temple to awake the god, while repeating the words of the shastrū used on these occasions, the doors always flew open of themselves. It is said that "the temple of Cybele was opened not by hands, but by prayers."

times when he does not eat his regular meals. The worship of the day closes with prostration to the image, when the bramhūn locks the door and comes away.

At this temple, on the 14th of the increase of the moon in the month Phalgoonū, in the night, a festival in honour of Shivū is kept. On this occasion, the image is bathed four times, and four separate pōjas performed during the night. Before the temple Shivū's worshippers dance, sing, and revel all night, amidst the horrid din of their music.

The occasion of this festival is thus related in the Bhūvishwū pooranū: A bird-catcher was detained in a wilderness in a dark night, and took refuge in a vilwū tree under which was an image of the lingū. By shaking the boughs of the tree the leaves and drops of dew fell upon the image, with which Shivū was so pleased, that he declared, that whoever should from that time perform the worship of the lingū on that night he should do an act of unbounded merit.

Most of the temples in which Jūgānnat'hū is placed are called Dāool.\* They ascend from the foundation in a gradual slope like a sugar loaf, with an iron image of Gūroorū on the pinnacle. These

\* Corrupted from dāvalūyū, i. e. dāvū, a god, and alūyū, a house.

temples are ascended by a flight of steps, and contain only one room. They are made of brick, and are pretty numerous in Bengal. Some are smaller and others larger, according to the wealth of the builder, who erects and endows each temple as an act of merit. Some persons attach villages, and others lands, to these temples, and others give money to a bramhūn, who enters into an engagement to perform the necessary ceremonies regularly.

To some of these temples a car is attached, upon which the god is placed and drawn out annually. A terrace also is built near these temples, upon which the god is annually bathed, before an immense body of spectators.

The worship at this temple consists of nearly the same ceremonies as have been described respecting the worship at the temples of the lingū. Instead of vilwū leaves, those of the toolsee are used, and the things presented are placed before the god, and not on his head. One ceremony is performed which is not practised at the temples of the lingū. Very early in the morning the officiating bramhūn, after putting on clean clothes, and touching the purifying water of the Ganges, comes to the temple to awake the god. He first blows a shell and rings a bell; then presents water and a towel, and repeats mūntrūs, inviting the god to awake, &c. The offerings made to Jūgūnnat'hū, and indeed to all the forms of Vishnoo, are much greater in



quantity than those presented to Shivū. Two or three bramhūns are employed in the daily ceremonies before the images of Jūgūnnat'hū. After the morning worship, about noon, fruits, roots, soaked peas, sweetmeats, &c. are presented to the image, and after this that which answers to the English idea of dinner, consisting of boiled rice, fried herbs, spices, &c. Jūgūnnat'hū neither eats flesh, fish, nor fowl. After dinner, betle-nut, &c. in leaves of the betle vine are given to be chewed. The god then goes to sleep, and the temple is shut up. While he sleeps the bramhūns eat the rice, &c. In the evening, curds, butter, sweetmeats, fruits, &c. are presented to this creator of the world, who is thus dependent on his creatures for his daily food, and at this hour people come to the temple to look at the god and make their obeisance. After the setting of the sun, a lamp is brought into the temple, and a small quantity of milk, sweetmeats, &c. are presented. The priests wave a lamp of five lights before the image, ring a small bell, present water to wash the mouth, face and feet, and a towel.\* After the milk, sweetmeats, &c. have staid before the god about ten minutes, they are withdrawn, as well as the lamp, and the god is shut up in the daily all night.

The temple called Yōrū-bangala is made like two thatched hous-

\* When I enquired into the meaning of these ceremonies, I was informed, that they were in imitation of the service paid to Krishnū when he used to return from tending the cattle. Water to wash himself, a towel, lights to examine where the thorns had entered his feet or any other parts of the body, a bell to testify their joy that he was arrived in safety, and some food to refresh himself after the fatigues of the day in following the herds.

es or baangalas, joined side to side, and has what is called in England a double-pitched roof, which is generally covered with tiles or bricks. The front is open without doors.

These temples are not now frequently built in Bengal. They are dedicated to the different gods without exception.

The ceremonies at these temples are almost the same as those already described. The variations are so trifling as not to make it worth while to detail them.

The temple called Pūnchū-rūtnū has a single arched roof, with a large pinnacle or turret on the dome, and a smaller one on each corner. It contains two or three rooms.

These temples contain the forms of Vishnool, as Radha-bhābhū, Gōpalū, Mūdūnū-mōhūnū, Gōvindhū, &c. &c.

The ceremonies at these temples are in substance the same as at those of Jūgūnnat'hū, which have been already described.

When the image in one of these temples is any form of Krishnū in his childhood, as children are used to eat as soon as they rise, a morning luncheon is presented to him.

The temple called Nāvū-Rātñū has a double roof like the Mān-dirū, with a small turret on each corner of the lower roof, and the same on each corner of the upper one, and a larger turret to crown the dome. It contains four or five rooms. At Ūgānwēpñ the temple of Gopinat'hū has attached to it different houses, one for cooking, another for the utensils used in worship, another is a store-house for the offerings, and two other are open rooms for the accommodation of visitors and devotees.

The Nāvū-rātñū temples also are dedicated to the various forms of Vishnōo.

The person who builds these temples with nine turrets imagines, that according to the grandeur and expence of the building he shall do a work of very great merit, and obtain the greatest honour.

There is another sacred building, called Rasū-mūnchū, in which the image of Krishnā is annually placed and worshipped. This building contains a sitting place, open on all sides, and elevated five or six feet from the ground. On the nights of the rasū festival the image is brought here, placed in this elevated open room, and worshipped, and afterwards taken back to the temple adjoining to the owner's house. This building is square, with four or eight turrets at the four corners. The steeple is supported by pillars which rest

on the walls of the sitting-place. Some of the steeples are twenty cubits high from the ground. These buildings are never used except at the above festival.

A similar building to the *rasū-mūrchū* is sometimes erected for the *dōlū* festival.

Another kind of temple, with a flat roof, is erected by the richer Hindoos adjoining to their houses. It is called *Chūndē-mūndūpū*, and is designed for the image of Doorga. This is built on four sides with an area in the middle. On the north end the image is placed with its face to the south; the two sides, and the north end, in most cases, contain upper rooms with porticos beneath. The room which contains the image is about ten cubits long and sixteen broad. Sometimes there are three rooms, in the farthest of which is placed the image; the other rooms have open entrances with arched door-ways, constantly open. In some cases also two side rooms are erected against the room in which the image is placed: these contain the offerings. In the two front rooms the visitors sit to see the ceremonies of the *pōōja*, hear the singing, &c.

The worship of *Kālē*, called *Shyama pōōja* is frequently performed in the *Chūndē-mūndūpū* temple; but, in a few instances, a separate temple, on the same plan but smaller, is erected by rich men, for the *Shyama pōōja*.

Another temple, called Vishnoo-mündirü, is built by some rich men, who are worshippers of Vishnoo, adjoining to their houses, and in this is performed the worship of the different forms of Vishnoo. This is a flat-roofed building erected either in the inside or at the outside of the wall which encloses the homestead, or at a little distance from the owner's house, and sometimes by the side of the Ganges, when the person's house is near the river. This temple has one room, with a portico in front. It has doors, and is shut up at certain hours, when the god is not to be seen. Some rich men, however, make three rooms, one of which is the god's hall of audience, another his dining-room, and another is his sleeping-room.

Very rich men have small temples near their houses for the worship of different gods, the form of which depends on the choice of the owner. I give an example:—in the year 1808, at Serampore, a rich Hindoo, on the first day of the wane of the moon, in the month Ashwinü, invited a great number of bramhüns to a feast, and to play at the game of chess. This took place in a separate temple, and not, as might have been expected, in that consecrated to Doorga. Some of the company played in the name of Shivü, and others in that of Doorga. The shastrü declares that whoever wins at this play on this day will win all the year round, and vice versa. It is said that Doorga and Shivü regarded success or non-success on this day as indicative of their good or bad luck all the year.

In some few towns a large number of different temples are built in a square. I saw a *dāvalūyū*, of this kind at Chachra, in Jossore, which contained twenty-one temples and so many gods. One thousand acres of ground are attached to this place. One *bramhūn* performs the ceremonies; six other *bramhūns* cook for these gods; four others gather flowers, and bring all the things necessary for the daily worship. *Nimace-müllickū*, a goldsmith of Calcutta, built and endowed this place.

Places of this kind exist at *Krishnū-nūgūrū*,\* *Gūnga-vasū*,\* *Shivū-nivasū*,\* *Būrū-nūgūrū*,† *Natōrū*,‡ *Pootā*,§ *Sōōmra*,§ *Bhōōkoilasū*, *Gooptūpara*, and at many other places in Bengal.—*Raja chūndrū-rayū*, of Patoolee, is said to have built two hundred of these *dāvalūyūs*, at each of which places two or three hundred people are fed daily.

Much of the wealth of the Hindoo kings used to be expended in building temples, and performing splendid *pōōjas*.

Before many temples a roof, supported by pillars, is built, under

\* These belong to *Girfēshū-chūndrū*, the raja of *Nāvū-dwēēpū*.

† This first place is in *Moorhidabad*, and belongs to raja *Vihoonat'hā*, as does that at *Natōrū*.

‡ This belongs to raja *Bhoovūnū-t'hakoōrū*.

§ This place is the property of *Ram-sūnkūrū-rayū*, a *voidyā*.

which parts of the shastr̥s are recited or sung, and at other times animals for sacrifice slaughtered. In general, however, the singing and dancing at the festivals is done under an awning in the open air, near some temple, or near the person's house who bears the expense. The long periods of dry weather in this climate make this practicable, nor would the heat, indeed, allow of such large assemblies meeting in houses, even if buildings sufficiently large could be constructed. This accounts for the Hindoo temples being so small in the inside. Many of them, especially those of the ling̥, are only large enough to hold the image, the offerings, the utensils of worship, and the officiating priests.

A great number of small clay and thatched buildings are erected in Bengal, in which the images of Soddhāshwūrē, Kṛṣṇnū, Ramū, &c. are set up. The roofs of these buildings are sloping like the huts of the poor in Europe.

Images of some of the inferior deities are placed under trees and worshipped, and these trees become as it were temples for worship.

The daily worship of all the casts may be performed in their own houses. Crystal and stone images of the ling̥, the shalgramū, small brass images of Doorga, Ūnnūpōorna, Jūgūddhatrē, Radha,

Gūnāshū, Gōpalū, &c. and small stone images of Shūshtē, Shēētū-la, &c. are preserved and worshipped daily in the house. These images are hung up in a basket in the house. An image is never formally set up but in a separate temple. All the images used in private houses are carefully laid aside after the ceremonies of worship are over.

Some rich men, however, erect small temples for their daily worship, to avoid having it in their private houses.

The ceremony of setting apart or offering up (prūtisht'hū) a temple is attended, in some cases, with a considerable expence :

After the person has finished the temple, he chooses a lucky day for presenting it to the god for whom it is intended. He also invites a number of bramhūns, and chooses the four officiating priests for the hōmū, or burnt-offering, viz. the Hōta, or he who throws the clarified butter into the fire ; the Sūdūsyū, or the superintendent ; the Brūmha, or he who kindles and keeps burning the fire for the burnt-offering ; the Asharyū, or, he who, with the shastrū in his hand, directs the ceremonies.

On the appointed day the crowd assembles at the new temple,



where all the things necessary for the business of the day have been collected.

First, pōōja is performed to the god to whom the temple is about to be presented, and to a number of other gods, by the family priest (poorohitū); at the close of which the temple is offered up. In doing this, the giver takes hold of a piece of cloth fastened to the top of the pinnacle, and repeats certain words to the following purport: "Oh! (here he repeats the name of the god), 'I present to thee this temple, that thou mayest be pleased with me; visit this house.'" After this the person rehearses a number of benefits which attend the offering of a temple to a deity.

The person who is about to offer the temple then requests the officiating priests, one by one, to perform the necessary duties of the hōmū, presenting to each a suit of clothes, a ring, a poita, and a seat made of kooshū-grass, after which the hōmū pōōja is performed at considerable length, at the close of which the person offering the temple makes presents to the officiating priests.

The whole finishes with a feast at the house of the person who has built the temple, and with presenting gifts at the dismissal of the guests.

## SECTION II.

*Of the Images.*

THE images of the Hindoo gods are made either of gold, silver, quicksilver compounded with other ingredients,\* brass, copper, iron, mixed metal,† crystal, stone, wood, or clay.‡

The images made of gold are generally those of Doorga, Luksh-mēē, Radha, Krishnū, and Sarūs-wütēē, which are kept in private houses, and worshipped daily. These images must not be less in weight than one tōlū.¶ They are generally three or four tōlūs,§ but this depends on the wealth and pleasure of the maker.

\* I have not been able to discover what the voidyūs mix with the quicksilver. This amalgam, capable of being formed into an image of the lingū at pleasure, is chosen by some for the sake of making this image.

† Containing, as the Hindoos say, eight ingredients, viz. gold, silver, tin, copper, iron, zinc, lead, and brass.

‡ The shastrūs allow of no other substances to make images than these. The image of Shīnce alone is made of iron.

¶ Three tōlūs are rather more than one ounce.

§ At Kidderpore, adjoining to Calcutta, is a golden image of Pātītā-pavūnēē, two cubits high. Near Serampore is a golden image of Jāgūddhatrēē, about a cubit and a half high.

The image of Shēētūla is often made of silver, kept in the house, and worshipped daily. It is as heavy as ten or twelve roopees.

Only the images of Shivū are made of quicksilver and crystal. These are very small, and are kept in the houses of the rich, and used for daily worship.

Small brazen images of most of the gods are kept in private houses and worshipped daily. These are very small, weighing only an ounce or two.

Very small copper images of Shivū riding on a bull and of Sōōryū, are preserved in private houses, and worshipped daily.

The images of mixed metal are those of Radha, Doorga, Lūkshmēē, Shivū, &c. The images of any of the gods may be made with this mixed metal. The worship of these images is performed both in private houses and temples.

- Stone images of all the gods and goddesses are made, the greater number of which are placed in temples; but a few small ones are kept in private houses. All these stone images, and all others that are constantly preserved, are invariably worshipped daily. If the family of a bramhūn, where such image is set up, have become unclean by

the death of one of its members, or by any other cause, they do not intermit the daily worship, but call another bramhūn to perform the ceremonies. The greater number of the stone images are those of the lingū, or the different forms of Vishnōo. The voiragēēs preserve small images of Krishnū, which they carry along with them whenever they move from one place to another. The stone images of Krishnū, &c. placed in the temples, are about a cubit, a cubit and a half, or two cubits high. Those of Shivū are two cubits or two and a half; but a few exist nine or twelve cubits high.\* All the stone images in Bengal are of black stone. I have heard that some small images of Shiyū at Benares are made of white stone.

The sculpture on these stones is in much the same state of perfection as that to be seen on the oldest churches in England.

The nimbū† tree supplies the images of Vishnōo in his different forms; also of Doorga, Rādhā, Lūkshmēē, Shivū, Gūroorū, Choitūnyū, &c.

None of the wooden images are kept in private houses, but in separate temples. They are generally from one to three cubits in height.

\* An image of the lingū is set up at Benares which six men at arms length can hardly grasp.

† Melia azadarachta.

All the images worshipped at the festivals, &c. and afterwards thrown into the water, are of clay, about four cubits high, and clay images of Doorga, Siddhāshwūrē, Ūnnūpōōrna, Krishnū, Pūnchanū, Shūst'hēē, Mūnūsa, Dūkshinūrayū, &c. are constantly preserved in temples. Every day small images of the lingū also are made, worshipped, and then thrown away. In some places clay images of Kartikū, twenty-one cubits high, are set up, and after the festival thrown into the river. Clay images for worship are never baked in the fire, but dried in the sun. A number of small images of the gods are made as play-things, and kept in the houses of the Hindoos. These are baked in the fire.

The potters are the principal makers of the clay images for worship, though many other casts, and even Mūsūlmans engage in this employment. It is said that the best clay images in Bengal are made by persons from Krishnū-nūgūrū.

The maker first gets a board, and raises upon it a little framework, to which he ties some bamboos covered with straw, for the back-bone, the arms, legs, &c. Round these he lays clay mixed with cow-dung, chaff, and straw; he then suffers it to dry; having made the head, he lays it to dry, and afterwards sticks it on very carefully. He is also very careful to make the head of clay that will not crack. Again he clothes the body, arms, and legs,

with more cow-dung and clay, and covers the whole with a cloth, that it may not crack. When ready, he carries it to the person's house who may have ordered it, and, according to the size, gets two, four, seven, or eight roopees for it. Now it is to be painted; though sometimes the maker paints it at his own house. The painting may cost two, three, four, or five roopees.

The evening before the worship, the person at whose temple this image is to be set up, brings together twenty-two different things, among which are fruits, flowers, gold, silver, rice, a stone, turmeric, sugar, cow-dung, ghee, a shell, pease, red powder, &c. With all these things the officiating bramhūn touches the forehead and other parts of the image, repeating mūntrūs. This is called ūdhiva-sū, or inviting the goddess to enter the image and receive worship. The next day the business of giving to the clay eyes and a soul,\* comes on. This is called prūṣht'ha.† No one reverences the image till this work is done.

When an image of Doorga is to have a soul given it, a plantain tree is brought, and bathed either in the house or river. At this time the reading of the mūntrūs occupies about an hour. This tree is then clothed like a woman, with two vilwū fruits to form breasts; and

\* "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. xiii. 15.

† This ceremony is described in a note, page 223.

nine sorts of leaves smeared with red paint are hung round the neck of this plantain-tree woman. The trees from which these leaves are taken, are said to have assisted in different wars the nine gods or goddesses whose images accompany that of Doorga: therefore they have now the honour of being associated with her in worship. The Hindoo books make no hesitation in giving tongues to stones, or making trees into soldiers. It may be allowed in a romance; yet the modern Hindoos are silly enough to believe most gravely that all this is the very truth. They say, Why not? God can do every thing

Some images are found in a *miraculous* way under ground, in fields, &c. An instance of this is given in page 242.\*

The common workmen in gold, silver, brass, &c. make images of these metals.

The stones for images are brought from the upper provinces of Hindoost'hanū into Bengal, and cut by men who are to be found in all the great towns, and to whom it is an employment.

If a woman, a dog, or a shōōdrū, touch an image, its godship is taken away, and the ceremony of giving it a soul, &c. must be again performed. A clay image if thus defiled must be thrown away.

\* An image of Cybele is said to have fallen from heaven into a certain field in Phrygia.

There are degrees of impurity imparted by the touch of different animals.

Breaking the hand or foot of an image is ominous of the bad fortune of the owner.

If an image be unequal in any of its parts, or if the eyes be made to look upwards or downwards, and not straight forwards, something evil will befall the owner.

!

If the image be set up with ease, and do not appear heavy at the time of its being set up, it is a good sign, and the spectators declare that the god himself is pleased.

If an image be well anointed with oil, the spectators fancy the god perspires, and this is declared to be a sign that the god is pleased.

If the image be beautiful and have costly ornaments, the people foretel the good luck of the owner.

Some persons fancy they can tell, by the appearance of the face, when the image is pleased and when displeased. Hence exclamations of this kind are heard: "Such an one took offerings to such an image, but the god was angry and would not receive them."



A person in the east of Bengal, who used to lay aside part of his monthly savings to purchase offerings for the annual worship of Doorga, was exceedingly alarmed during the festival one year, when the person who was to cut off the head of the sacrifice (a buffalo) failed to sever the head from the body at one blow. Leaving the sacrifice struggling and half killed, he went up to the image, and with joined hands cried out, "Oh! mother! why art thou displeased with me? I have done no fault. I sent for thy worship part of my monthly savings. What have I done?" The female relations of this person came into the temple and wept before the image in the most bitter manner. The spectators began to reason upon this dreadful circumstance, imputing the failure in slaughtering the buffalo to different causes, according to their fancies. One opinion, among the rest, was, that the owner of the image was in no fault, but that the goddess was angry because the officiating bramhūn had slavered upon the offerings while reading over the forms of the shastrū.

Some images of the lingū are said to be uncreated. These have the greatest fame.

## SECTION III.

*Of the Times of Worship.*

## DAILY WORSHIP.

THE worship of the gods is performed daily, or on particular lunar days, or weekly, or in certain months, or annually.

The shastrūs prescribe daily duties towards the gods, deceased ancestors, strangers, and the cow. The gods are daily fed by the offerings of the pōōja; ancestors are fed by the offerings of the shraddhū; and strangers, and the cow, are daily fed by those Hindoos who live according to the rules of their shastrūs, and have property and leisure to discharge these ceremonies.

The worship of Vishnoo before the shalgramū; of Shivū before the lingū; of a person's guardian deity before the shalgramū or water; and of any image set up and constantly preserved, must be performed daily.

Sometimes a person makes a vow to perform, for a certain time,

the worship of some god daily, in order to obtain some proposed benefit. All casts, except very poor persons, perform the daily worship of Vishnoo, Shivū, and their guardian deity.

Bathing also and repeating the names of the gods, with or without a bead-roll, especially the name of a person's guardian deity, are acts of daily worship.

The daily shraddhū is performed by very few, but at the time of bathing, in the ceremony called tūrpūnū, the Hindoos pour out water from a copper vessel, or from their hands, for their deceased ancestors.

The entertainment of strangers is a duty binding on all according to their means, and the want of public inns is thus happily supplied to the natives, by the strict rules of the shastrū, and the high encomiums these works bestow on hospitality to travellers, and especially to the religious orders.

• Many persons feed the cow daily as an act of worship.\*

Some religious acts are performed daily for three or four months together: as, during the time of Vishnoo's sleeping, (viz. from the

\* See the account of this horned goddess in page 336.

twelfth or fifteenth of the moon, in the month Asharū to the twelfth or fifteenth in the month Kartikū) a person vows that no razor shall come on his head,\* that he will abstain from flesh, fish, salt,† peas, oil, curds not made at home, &c.; that he will not eat in the house of a shōōdrū, nor go to the house of a person of this cast, nor eat more than once a day. During this time he engages particularly to attend to his daily duties, as bathing, repeating the name of his god, &c. He expects to obtain some particular blessing from his guardian deity by the performance of these actions.

#### LUNAR DAYS.

The eighth, eleventh, fourteenth, and fifteenth lunar days, both of the increase and decrease of the moon in each month, are considered as fortunate days. At the full moon in the months Asharū, Kartikū, Maghū, and Voishakū, the performing of religious ceremonies is peculiarly meritorious, and the not presenting gifts, especially to bramhūns, is a great crime. On the third lunar day in Voishakū, the merit of religious ceremonies is imperishable. Bathing in the Ganges on the tenth lunar day in Jyoisht'hū, is extremely meritorious. On the second lunar day in Asharhū, the merit of performing particular actions is attended with the greatest be-

\* Numbers vi. 5.

† Rock salt may be eaten.

nefits. The same is mentioned of the eleventh lunar day in Shra-  
vṇū. The performance of the shraddhū during the whole of the  
decrease of the moon in the month Bhadrū is a work of great merit.  
On the seventh, eighth, and ninth lunar days of the month Ashwinū,  
very great benefits flow from religious acts; the same is said of the  
eleventh lunar day in Kartikū, the full moon in Poushū, the fifth  
lunar day in Maghū, the thirteenth in Phalagoonū, and the seventh  
in Choitrū. On all these days the Hindoos are particularly occu-  
pied in the different ceremonies of their religion.

#### WEEKLY CEREMONIES.

Some Hindoos fast every Sunday, and perform the worship of Sōor-  
yū. These persons have adopted this god as their guardian deity.

Other Hindoos fast on a Monday performing the worship of Shivū.  
This is only to fulfil a vow, and ends when the vow is completed.

Some persons, who suppose themselves to be under the baneful  
influence of the planet Saturn, (Shūnee), fast on a Saturday, and per-  
form the worship of this god to render him propitious.

**MONTHLY CEREMONIES.**

The Shyama pōñja is performed monthly by certain Hindoos.—The shraddhū should be attended to monthly.—Some persons not able to perform the weekly ceremonies connected with their vows attend to them monthly.

**ANNUAL FESTIVALS.**

The festivals of Doorga, Shyama, Jūgūddhatrēē, Kartikū, Mūhish-mūrdinēē, Rūtūntēē, Ūnnūpōōrna, Phūlūharēē, Shivū, Krishnū, Gūnāshū, &c. are held annually. Two festivals of Shivū and nine of Krishnū are annual.



The following account of the Hindoo festivals is taken from the work called Tithee-Tūtwū :\*

*Voishakhū.* On the third lunar day the anniversary of Gūnga's descent. On this day the worship of Gūnga, of the mountains Koilasū and Himalūyū, of Bhūgēērūt'hū, and of Shivū. On the twelfth lunar day the bathing and worship of Vishnoo.

\* I have already given a similar article to this, towards the close of the last volume, from the Hindoo almanack, but I add this as it makes the former more complete.

*Jyoisht'hü.* On the tenth lunar day the anniversary of the birth of Gūnga, the worship of Mūnūsa, and of the nagūs (serpents). At the full moon the bathing of Jūgūnnat'hü, and the offering of white powder to this god. On the fourteenth of the wane of the moon the worship of the goddess Savitrēē.

*Asharhü.* On the second lunar day the drawing of Jūgūnnat'hü's car, with the worship of Jūgūnnat'hü, Bülūramū and Soobhūdra. On the tenth the return of the car, and the worship of these three deities. The next day the worship of Vishnoō, it being the anniversary of his lying down to sleep.

*Shravūnū.* At the full moon the dölū pōōja. On the eighth of the wane of the moon the anniversary of the birth of Krishnū, when the worship of Krishnū, of his father, mother, Nāndū, Jūshōda, Rōhinēē, Chūndika, Bülūramū, Dūkshū, Gūrgū, Brūmha, Lūkshmēē, and Shūst'hēē takes place.

*Bhadrū.* On the seventh lunar day the worship of Shivū and Doorga. On the seventh the worship of the dōōrvū grass.\* On the twelfth the worship of Indrū before a kind of flag-staff made with a tree called dūmūnū. On the fourteenth the worship of Ūnūntū. The shraddhū is performed every day during the wane of the moon.

\* Here the very grass of the field is worshipped as a god!!

*Ashwinī.* Nine days, from the first to the ninth lunar day, the worship of Doorga. At the full moon the worship of Lūkshmēē, and the game of Chūtōōrajēē. On the last day of the moon the Shyama pōōja.

*Kartikū.* On the first lunar day the worship of king Būlēē. On the second that of Yūmū, and the feasting of own brothers by their sisters.\* On the eighth the worship of Gūroorū. On the ninth that of Jūgūddhatrēē. At the full moon the rasū pōōja, and the pūtā pōōja, viz. the worship of Shyama before a picture. At the entrance of the sun into a new sign, or, on the last day of Kartikū, the worship of the god Kartikū.

*Ūgrūhayūnū.* On the sixth lunar day the worship of Kartikū. On the seventh, eighth and ninth the worship of Mūhishū-mūrdinēē. On the fourteenth the worship of Gourēē. On the seventh of the wane of the moon the shraddhū.

*Poushū.* On the eighth of the decrease of the moon the shraddhū. On the fourteenth the Shyama pōōja.

\* The smṛitee shastrīs ordain this custom. The manner of attending to it is as follows: The sisters mark the foreheads of the brothers with white powder, and present to them garments, poitas, &c. and provide a great feast. It is said that Yūmī (death) and his sister Yūmoona began this custom, and that it is now attended to in imitation of what they did in order to please Yūmī.



*Maghū.* On the fourth the worship of Gourēē, on the fifth that of Sūrūswūtēē, and of the ink-stand; on the sixth that of Shūshthēē; on the seventh that of Sōōryū, and on the eighth that of Bhēēsh-mū. On the eighth of the decrease of the moon the shraddhū, and on the fourteenth the anniversary of the birth of the lingū.

*Phalgunū.* On the eighth the worship of Mūngūl-chūndika, and at the full moon the dōlū pōōja.

*Choitrū.* On the sixth the worship of Kartikū; on the eighth the worship of Vishnōo with ūshōkū flowers; on the ninth the anniversary of the birth of Ramū, and with his worship that of Kou-shūlya, Dūshū-rūt'hū, Hūnōomanū, Soogrēēvū, Bhūrūtū, Vibhēēshūnū, Lūkshmūnū, Ūngūdū, Shūtrooghnū, Jamboovanū, Dhōōmrū, Jūyūntū, Vijūyū, Soorastrū, Rashtrūvūrdhūnū, Ūkōpū, Dhūrmūpalū, Soomūn-trū, and Lōkūpalū. On the seventh, eighth and ninth, the worship of Doorga, and on the ninth that of Ūnnūpōōrna. On the fourteenth the worship of Kamū-dāvū. On the thirteenth of the decrease of the moon, the worship of Gūnga. On the entrance of the sun into a new sign at the close of this month, the presenting water, rice, &c. to bramhūns is performed as an act of great merit.

## CHAPTER VI.

### *Of the Hindoo Learned Men, Priests, Devotees, &c.*

#### SECTION I.

#### *The Mūnoos.*

AMONGST other extraordinary divisions of time described by the Hindoos is that called a kŭlpŭ, which contains 432,000,000 years, measuring the duration of the world, and as many the interval until its renovation. There are thirty of these kŭlpŭs in one grand revolution of time. Over each kŭlpŭ a mūnoo presides. There are fourteen mūnoos, each of whom reigns 284 yoogŭs or 60,480,000 years, which period is called a mŭnwŭntŭrŭ. The present mūnoo, who is the seventh, is named Voivŭswŭtŭ.

The names of these fourteen mūnoos may be seen in the first page of the first volume.

## SECTION II.

*Moonee.*

THE moonees are believed to be the founders of the whole Hindoo system of religion and philosophy, and their names, or the names of their sons, appear as the authors of almost all the original shastrūs from the vādūs downwards.†

These learned men are said to have been born from the mind of Brūmha.‡ They staid in different forests constantly performing austere devotions. The pooranūs are full of tales respecting these moonees: some lived on wind, others on water only, others on dried leaves. They had complete controul over universal nature; could travel in a moment into any of the three worlds, viz. the earth, patalū, and heaven. They married at pleasure, but did not meddle with the business of the world. Two or three of them are

\* From the root mñā, which signifies meditation. A moonee therefore is a person given up to this kind of devotion.

† The agñā and tñtrū shastrūs are, however, attributed to Shivū.

‡ See translation of the substance of the Kalikū pooranū in the preceding volume, page 191.

said to be immortal. The bramhūns believe that they are descended from the moonces.

The following may be reckoned among the most celebrated of the moonces, viz.

Poolūstyū,<sup>1</sup> Poolūhū, Krūtoo, Bhṛigoo,<sup>2</sup> Prūchātā, Ūngēera, Mūrēēchee, Ūtree, Narūdū,<sup>3</sup> Vishnoo, Pūrasūrū, Vyasū,<sup>4</sup> Shūnkū,<sup>5</sup> Likitū,<sup>5</sup> Dūkshū, Gōtūmū, Satatūpū,<sup>6</sup> Vūshisht'hū,<sup>6</sup> Yūmū, Pūrūshooramū,<sup>7</sup> Vishwūshrūva,<sup>8</sup> Valmēēkee,<sup>9</sup> Vishwamitrū,<sup>10</sup> Rēeshyūshringū,<sup>11</sup>

1 Author of the ceremonies called vrūṭū.

2 This moonce was destroyed by king Urjoonū who had 1000 arms.

3 The Hindoos every day perform the ceremony of pouring out water in the names of these nine first moonces. Nārūdū was the author of a pooranū bearing his name, and of another work called Pūnchū-ratrū.

4 To this writer are attributed all the thirty-six legitimate pooranūs.

5 Likitū is said to have eaten a fruit belonging to Shūnkā, for which his hand was cut off, as a punishment for stealing the property of a bramhūn. His hand was restored by the miraculous powers of a river called Vahooda.

6 These two moonces were writers of different smṛtee shastrūs. Vūshisht'hū was the family priest of Ramū and his ancestors.

7 This moonce destroyed Urjoonū, the murderer of his father.

8 This moonce was the ancestor of Ravūnū and other rakshūsās.

9 Author of the Ramayūnū.

10 This moonce was a kshūtriyū, but obtained bramhūnhood. See the article bramhūns.

11 This moonce had deer's horns.

Katyayññ, Yōgi-yagyūbūlkyū, Kūshyūpū,<sup>1</sup> Sandilyū,<sup>2</sup> Bhūrūdwajū,<sup>3</sup> Ūthūrbū, Gūrgū, Vatsyū, Sūmbūrtū, Ūndhū-moonee,<sup>4</sup> Dāvūlū, Harēetū, Apūstūmbū, Vrihūspūtee, Mūnoo, Jūyūminee,<sup>5</sup> Sūnūkū, Sūnūndū, Sūnatūññ, Kūpilū,<sup>6</sup> Asooree, Vōrhoo, Boudhayūññ, Markūññ-dāyū,<sup>7</sup> Doorvasa,<sup>8</sup> Chyvūññ, Ooshūna, Galūvū, Kūnadū,<sup>9</sup> Moudgūlyū, Javalū, Gargyū, Jūnhoo,<sup>10</sup> Sandēēpinū, Ūshṭavūkrū,<sup>11</sup> Gōbhilū,<sup>12</sup> Sūrūbhūngū,<sup>13</sup> Bhagooree,<sup>14</sup> Mādhū, Rhishēekū, Kūñwū, Dwoitū,

1 A number of the present race of bramhūns own this moonee as their ancestor, and are called Kashyūpū bramhūns.

2 Many Bengal bramhūns say they are descended from the moonee Sandilyū. From a descendant of this moonee, named Bhūttū-narayūññ, the pedigree is traced, and written in a work called Vūngsha-vūlee, viz. a genealogy. Bhūttū-narayūññ was one of the five bramhūns said to have been brought into Bengal from Kūñōjū by Adishūōrū, a raja who lived about five hundred years ago.

3 Some bramhūns are descendants of this moonee, and are called Bhadrūwajū bramhūns. Others are descended from Gūnga, Vatsyū, Moudgūlyū, Gūrgū, Savūrnū, Koushikū, or Kooohikū.

4 Dūshūrūt'hū, the father of Ramū, killed this moonee's son by mistake in hunting.

5 This moonee wrote comments on the Mēemangū shastrū.

6 The original Shankyū shastrū are attributed to this person, as well as a work called Kūpilū-sūnghitū. Kūpilū reduced to ashes the 60,000 sons of king Sūgūrū.

7 The author of a pooranū bearing his name.

8 This moonee was so irascible, that to this day people call a very angry man "Doorvasa."

9 Author of comments on the Voishānikū shastrū.

10 This moonee swallowed Gūnga as she came from heaven.

11 This crooked moonee is said to be the author of one of the Sūnghitū.

12 Author of an explanation of the ceremonies prescribed by the yādū. This work is called Gōbhilū-sōōtrū.

13 This name implies that this person had a stuffing in his throat, like a person in the hour of death.

14 Author of a Sūngakritū grammar.

Trātū, Narayñū, Savūrnū, Sānūtkoomarū,<sup>1</sup> Jatookūrnū, Ghritū-koushikū, Koushikū, Kooshikū, Ourbū,<sup>2</sup> Vrūdnū, Vyaghrūbhōōtec, Jūrūtkaroo,<sup>3</sup> Dhoumyū,<sup>4</sup> Sootēekū, Doorbūlū, Akhūndūlū, Nūrū, Mrikūndoo, Vūnjoolū, Mandūvyū,<sup>5</sup> Lōkakshee, Soonūsāphū,<sup>6</sup> Ūrdhūshira, Oordūpūdū,<sup>7</sup> Ūmboobhōjee,<sup>8</sup> Lōmūshū<sup>9</sup> Voisūmpayūñū,<sup>10</sup> Dwidūshū, Soudhuree, Balikilwū.<sup>11</sup>

In different parts of this work, stories respecting a number of the moonees will be found.

The following stories which are to be found in the Mūhabharūtū, and other pooranūs, may serve as a specimen of all the rest:

1 To this moonee is attributed one of the pooranūs, and which bears his name. This moonee and several others always continue in a state of childhood.

2 Ourbū before the time of his birth, sprang from his mother's womb, and reduced to ashes a number of kings with their armies. These kings had seized some moonees, one of whom had refused to give up his cow to them.

3 The father of Utikū, and grandfather of the goddess Mēnūsa.

4 The family priest of the Pandūvūs.

5 See a note in the table of contents of the Mūhabharūtū, vol. 2, page 52.

6 This moonee was once sold by his parents for a human sacrifice.

7 A great ascetic who performed severe devotions with his head downwards.

8 He lived on water only.

9 This moonee will live as long as a single hair on his body continues, and one hair falls off after the reign of fourteen Indrūs have expired.

10 The whole of the pooranūs are said to have been indicted by this moonee.

11 These moonees were the height of a man's thumb.

Soubhūree, the moonee, was a great devotee, and performed austere devotions by the side of a river many thousand years. On a certain day he saw in the river a fish playing with the spawn floating on the top. He conceived from hence that there must be a great pleasure in marriage, and in rearing children; but reflected that he had performed austerities so many years without obtaining any thing. He therefore resolved to marry, and went to the king,\* who had a hundred daughters. He demanded one in marriage. The king thought within himself, this fellow has no house, lives in the wilderness, fasts continually, &c. how can I give my daughter to him, to be destroyed with poverty? If I do not give her, he will, with one word, consume us to ashes in his anger. I will therefore get rid of him by a deception, and send him for something which does not exist either in heaven, earth, or patalū. The king then told him, that whoever obtained one of his daughters must bring a horse with a blue ear as her price, and that if he would bring a hundred such horses he should have his hundred daughters. The moonee took leave to seek an animal of this kind. He performed dhyanū, and discovered that such an animal did not exist in all the three worlds, and that the king was only playing tricks with him. Again he performed dhyanū, and discovered that these horses were to be obtained from the sea. He went to the sea, and began to praise the god Sūmoodrū (the sea), and at last one hundred horses

\* At this time Hindoost'han had but one king.

with blue ears came up. Taking his horses he went to the king, who now found himself completely outwitted by the moonee. The king, however, was still very unwilling to give him his daughter, and put him off from day to day, till he was afraid the moonee would destroy him and his kingdom at once. Wherefore he gave him his daughters in marriage, and the moonee led them all into the wilderness. The moonee requested the god Vishwükürma to give him a hundred palaces in the forest, which he did, and furnished them with all manner of gold and silver utensils. The moonee placed a wife in each house, and in a hundred separate forms lived with them all. The king, anxious about his daughters, after a time went to seek them, and found them in this state in separate palaces, each one thinking that the true Soubhūree lived with her alone. The king pleased, returned home. The moonee, after raising up a numerous posterity, and enjoying matrimony many years, forsook the world, and returned to his tūpūswa.

Mrikūndoo, the moonee, had no son, on which account he was very sorrowful, and went into the wilderness to perform tūpūswa to Brūmha. He performed tūpūswa a thousand years, at the close of which period Brūmha arrived, and asked him what blessing he wanted? He said he wanted a son. Brūmha told him he would grant him a hundred sons, but they should all be ignorant. He

\* The mooncees can obtain the knowledge of all things by dhyanū, or inward meditation.



replied he might go back again; he did not want such a blessing. Brümha then offered him a son who should live seven years, but who should be the most learned person that ever was born. This blessing he also rejected. Mrikündoo then went to work again at tūpūswa for another thousand years. Compelled by the force of these austerities Brümha again came to ask the moonee what blessing he would please to have? Again the dispute was raised about a hundred ignorant sons, or one very wise son who should die at seven years old. At length, Mrikündoo, unable to help himself, chose the wise son. Getting this blessing, Mrikündoo came home, and soon after a son was born whom he named Markündāyū. As soon as he could speak, he was the most learned being that ever was born. Seeing him thus learned, his parents were very uneasy that he should thus be cut off by the hand of death at seven years old. His father went again to perform tūpūswa, to try if he could not get his life lengthened. Brümha, at the end of a year, came to him, but told him his life could not be lengthened, as his word could not be broken. Again he came home in despair. As he was sitting in his house one day, crying, Markündāyū, the son, came in and asked his father why he wept? Though very unwilling, he at length told him. The son said there was no need to weep, for he would go and perform tūpūswa. Wherefore getting the mūntrū of Shivū from his spiritual guide, he went and performed tūpūswa. At the close of a year, Shivū arrived, but while Shivū was there, Markündāyū's

appointed time was up, and a messenger of Yümū's (death) arrived to take him away. Shivū destroyed this messenger. Yümū then came, but Shivū slew him also. Hearing of the death of Yümū, all the gods were dreadfully alarmed, since all men would become immortal. Brümha, Vishnoo, and other gods, resorted to Shivū, and began to praise him in the most flattering and soothing manner. Shivū told them, their flattery was of no use, for that Markündāyū should not die. Indrū interfered, and said, it was not right that they, who were all one, should differ in their word. Shivū added, that Brümha's meaning could not be that he should live seven years of the life of man, but seven of Brümha's years.\* The gods not knowing what to do, admitted the deception, and this became the time allotted for the life of Markündāyū. Shivū then raised Yümū to life, and sent him and Markündāyū home. The latter arriving told his father and mother of the success of his tūpūswa—and thus the story ends.

\* So that two thousand times the four yoogūs, or 8,640,000,000 years is the age of Markündāyū. What, in the name of Mr. Hahed, is the life of Methusaleh to this! What amazing proofs of divinity accompany books so full of the marvellous! Seriously, how applicable to these credulous unbelievers, is the reproof given to the Jews, "who strained at a gnat, and swallowed a camel," Matt. xxiii. 24. X x

## SECTION III.

• **UNLIKE** almost all other religious bodies, the bramhūns have no spiritual head, they never meet in public convocations, nor is there any appointment by superiors to any of the religious offices. Any persons qualified to discharge the duties of spiritual guides, priests, &c. are eligible. In former times the kings enforced the rules of the shastrūs on all ranks, and punished for spiritual as well as civil offences, and thus some degree of order was preserved, but at present all is rapidly falling into that disorder and confusion which always follows the want of a public supreme head ; and every friend of God and man rejoices that a wise Providence has so ordered it, that this stupendous fabric of superstition is thus quietly and silently hastening to a total and irrecoverable ruin.

*The Gooroo.*

THE gooroo of the Hindoos is a spiritual guide or saviour. This person gives to a disciple the initiating müntrü, or incantation, which consists of the name of some god, a little altered in sound by the cutting off one or more letters, and affixing others, as, instead of Ramü, the gooroo gives the disciple the word Ra, Roo, or Rüng. The method of receiving the müntrü from the gooroo is detailed in the 17th, 18th and 19th pages of the preceding volume. The gooroo also instructs his disciples, for a few days after the giving of the müntrü, in the forms of daily worship, &c. If the disciple be unable to learn in two or three days, the spiritual guide takes him to his house. In some cases the gooroo gets some relation of this disciple to teach him the forms of his religion.

. This spiritual guide becomes, in the estimation of the disciple, a god. Whenever he approaches the disciple the latter prostrates himself in the dust before him, and never sits in his presence without his leave. He drinks the water with which he has washed his goo-

roo's feet,\* and as it respects his future state he relies upon his gooroo for his final safety. I have heard some Hindoos speak with comparative contempt of all other ways of salvation, and pronounce the favour of the gooroo a compleatly safe passport to heaven.

\* The following article respecting the qualifications of a gooroo, is taken from the Tüntrū-sarū: This work lays it down first, that a gooroo ought to be free from the following faults: he should not be subject to his passions, so as to become an adulterer, a thief, &c.; he should be born of a good family; speak kindly to all; be attentive to religious duties; honourable in the eyes of others; always keeping his body pure; ready in religious ceremonies; faithful in the discharge of the duties of his cast; wise, able to keep in order as well as to cherish his disciples; learned in the shastrū, &c. From a gooroo of this kind it is proper to receive the initiating müntrū. A person who is a glutton, who has the leprosy, who is blind of one or both eyes; is very small in stature, or who has whitlows; whose teeth stand out; who is noisy and talkative; is subject to his wife; or whose toes or fingers are unnaturally unequal, or of an improper number; an asthmatic person, or in other respects diseased, is unfit to be a gooroo.

\* Doing reverence to the very feet of superiors prevailed among the Jews. Hence the woman washed the feet of Christ, and wipe'd them with the hair of her head. Paul was brought up at the feet of Gamaliel.

At present, this office is very often hereditary, and of course is frequently in the hands of persons really disqualified. Neither do the modern Hindoos pay much regard to the qualifications of their gooroos; nor do these spiritual guides pay much attention to their disciples, except it be to give them the müntrü, and receive in return reverence and presents.

On some occasions, if two brothers, having the same spiritual guide, quarrel about an estate, the gooroo is called, and generally gives his judgment in favour of the brother who gives him the greatest fee. At other times the gooroo is called in to settle family differences.

A poor disciple will appeal to his gooroo against the oppression of a rich one, and such a person sometimes gets a letter of recommendation from his gooroo to a disciple who is in business, that the latter may give him employment. If the place be not worth selling (for almost all places are bought and sold in this country) the person to whom the gooroo has written gives his poor fellow-disciple something to do.

The business of a gooroo is very profitable. Some few persons, by one contrivance or another, obtain as many as a thousand disciples. Others have one disciple, or half a dozen, and others twenty and upwards; yet all the gooroos are ambitious of having rich dis-

ciples. One or two of the Gōsaces, descendants of Choitūnyū, have not less than two or three thousand disciples. Upon a moderate calculation, the gooroo of a thousand disciples receives in presents a thousand roopees annually. A poor man generally gives his gooroo a roopee a year, or if the gooroo visit him twice a year, he presents to him two roopees.

If a gooroo consider himself as having some claims on any member of a family to become his spiritual guide, and this person or the family be unwilling, the gooroo goes to their house and refuses to eat till they consent. The family dare not eat till the gooroo has first eaten.

To become a gooroo it is only necessary that a person be a bramhūn, and that he be acquainted with the mūntrūs. Among the followers of Choitūnyū, some shōōdrūs are gooroos.

In many cases the wives of bramhūns become gooroos to their own children, and also to other persons both male and female. It is considered as very lucky to have the initiating mūntrū from a mother.

Instances of quarrels betwixt a spiritual guide and his disciples are not uncommon, when the former pronounces a curse upon a diso-

bedient disciple, as “ May your posterity perish.” “ May all your wealth evaporate.” But the disciple is exceedingly alarmed at the curse of the gooroo, and if in a short time any of the family die, all the neighbours ascribe it to the curse of the gooroo.

If the children do not choose their father's gooroo, the latter is full of wrath, and not unfrequently curses the family.

The gooroos are not distinguished by any particular dress, and many pursue secular business.

I have heard of some gooroos who, taking advantage of the profound reverence in which they are held, are guilty of improper conduct with their female disciples. Some of these spiritual guides are guilty of crimes which they expiate on a gallows.

*Oopŭ-Gooroo.*—These persons are sometimes employed in teaching the disciple how to perform the pōōja, &c. of the god whose mūntrŭ he has received, and who is thus become his guardian deity. If the gooroo be a female, or be ignorant of the proper mūntrŭ, the oopŭ or sub-gooroo is called in. This person is to be treated with nearly the same reverence as the gooroo.



## SECTION IV.

*The Poorōhitū.*

THE poorōhitū is the family priest, or the person who performs the different ceremonies of the Hindoo religion for another.

Some rich men keep a priest for themselves ; but in general these persons discharge the duties of poorōhitū for a number of different families, and receive the fees and separate presents of cloth, sweet-meats, rice, fruits, &c. as their reward.

Each bramhūn performs the daily ceremonies with his own hands. The poorōhitū is called in to perform the shraddhū, the ten ceremonies called sūngskarū, the ceremonies at the offering a temple and various other things, at the different vrūtūs, at the great festivals, and smaller separate pōñjas, at a sacrifice, (yagū), and sometimes he is called to fast, and bathe, in the name of another.\*

\* A man of property, in some cases, unwilling to fast himself, gives his poorōhitū a roopee to do it for him, and in the cold weather he gives him a fee to bathe a month for him, and to perform the ceremonies connected with bathing.

Any brāmhūn whō knows the different forms to be used, may be a poorōhitū,

These persons are generally very avaricious, and take care to have their share of the presents at the close of a ceremony.

The amount of the fees depends upon the ability and generosity of the person who employs the poorōhitū.\* The latter is sometimes very much dissatisfied with what he receives, and complains to others, that "the duties at such a man's house are very heavy, but that he gives only a very trifling fee, and no more of the offerings than a crow might eat."

In some cases one person is poorōhitū to a thousand families; but he employs assistants, and gives them a stipulated share of the perquisites.

If the priest do not arrive in time, or if he make mistakes in performing the ceremonies, the person employing him becomes very angry, and reproves him. Very often several families having the same priest wish to perform certain ceremonies on the same day. The priest is sure to offend on this day, and never fails to be told of his partiality to one, and neglect of the other.

\* This person is called Yājūmanī.

The higher orders despise a brāmhūn who becomes priest to shōōdrūs, and refuse to eat of his food. A priest to the shōōdrūs can only be priest to one cast, as, to the joiners, or blacksmiths, or some other class of mechanics. Such a priest is called the joiner's brām-hūn, or the blacksmith's brām-hūn, &c.

Three casts of shōōdrūs, viz. the yōgēcēs (mostly weavers), the chandalūs, and the basket-makers, have poorōhitūs out of their own casts, and not from among the brām-hūns.

If in the slaughter of sacrifices the slayer happens to fail in cutting off the head at one blow, the pooōrhitū is blamed for having made some blunder in the ceremonies of the pōōja, and thus producing this fatal disaster.

The story of the priest of Micah in the xviith of Judges will receive some illustration from these particulars respecting the Hindoo poorōhitū.

## SECTION V.

*Priests officiating at the Burnt-Offering, &c.**Acharyū.*

THE person who taught the vādūs used to be called Acharyū. At present the bramhūn who reads a portion of the vādūs at the time of investiture with the poita is called by this name; as well as the person who reads the formularies at the hōmū, or burnt-sacrifice. This latter person is generally the poorōhitū, but he then assumes the name of acharyū.

A very considerable number of the bramhūns are qualified to discharge the duties of an acharyū, and any bramhūn thus qualified may perform them, without any previous consecration or appointment. Twenty, thirty, or forty roopces is the amount of the fee of the acharyū at great festivals.

*Sūddūshyū.*

THE Sūddūshyū directs, during the performance of different ceremonies, how each part is to be done.

This master of the ceremonies is not employed on all occasions ; he is however generally engaged at the times of the great festivals ; at the first shraddhū after a person's death ; at the dedication of images, of temples, flights of steps, ponds, &c. At the reading of the pooranūs also, he attends and points out where the reading or the book is defective.

A fee is given to this person at the close of the ceremonies, to the amount, sometimes, of ten or fifteen roopees. On extraordinary occasions as much as one hundred, or, one hundred and fifty roopees are given.

*Brūmha.*

THE brūmha sits near the fire at the time of a burnt-offering, and supplies it with fresh wood.

The fee to this person is five roopees in cases when the Sūdūsh-yū receives fifteen. A gift of rice, &c. is also added to the Brūmha.

*Hōta.*

THIS person throws the clarified butter on the fire in the burnt-offering, repeating the proper mūntrūs. The fee is the same as that of the acharyū.

The four last persons divide the offerings that have been presented to (Ūgnē) the god of fire. These four persons are worshipped at the commencement of the hōmū, and offerings of rings, poitas, clothes, seats of cloth or wood, pillows,\* awnings, brass and copper vessels, &c. are presented.

The Hindoo priests wear their usual dress during the performance of any ceremony.

\* The Hindoo rich men sit with a large pillow placed at their backs.

## SECTION VI.

*Other priests, &c.*

A number of persons are employed as assistants to those bramhūns who perform different ceremonies : as, the person who gathers flowers to present to the image, sweeps the temple, &c. This person is called Būtoo. The person who buys and collects the things for the offerings is called Ūdhikarēē. He who performs the ceremonies at a pōñja is called pōñjūkū. He who cooks for the image is called pachūkū. He who reads the pooranū when one of these books is read as an act of merit, is called Patūkū. He who holds the book and corrects the reading and the copy, is called Dharūkū. He who hears the words as an act of merit, as the representative of the person who is to enjoy the merit of the hearing of these stories, is called Shrōtū. He who repeats in the evening the meaning of what has been read in the day is called Kūtūkū.

## SECTION VII.

*The four principal orders of Men, including the Ascetics.*

ACCORDING to the appointment of the shastrŭs there are four principal states (ashrŭmŭ) into which all the Hindoos enter, viz. Brŭmhŭchŭryŭ, Grihŭst'hŭ, Vanŭprŭst'hŭ, and Bhikshookŭ.

The shastrŭs have laid down rules for these different states, as, what actions are to be renounced, and what ceremonies performed; what persons shall enter into them, and at what age, and they describe the present and future benefits attendant on becoming a Brŭmhŭcharēē, a Grihŭst'hŭ, a Vanŭprŭst'hŭ, or a Bhikshookŭ.

It appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods in the life of man: while the youth continues in a state of instruction, he is called a Brŭmhŭcharēē, and the daily duties of this state are laid down for him; after marriage he becomes a Grihŭst'hŭ, and performs the several duties of civil life as a householder.



At the age of fifty he renounces the world and enters a wilderness ; after this he becomes a Bhikshookū; literally a beggar, but this person is supposed to be distinguished by his having become perfectly insensible to all human things, and to be absorbed in thinking on God. This is the perfection of the Hindoo religion ; the extinction of all the passions, and having the soul absorbed in thinking upon Brūmhū.

The duties of a youth in the state of a Brūmhūcharēē, in former times were to be practised for twelve years ; at the present day these duties are binding only for twelve, or seven, or three days.

On the first day, the boy is invested with the poita, when he hears sentences from some particular vādū, the reading of which occupies about twenty minutes. After the forms of initiation into the state of a Brūmhūcharēē have been gone through, the boy, with a staff in his hand, pretends to leave the house, and go into the wilderness, to learn the vādūs, and to obtain his food by begging,—but the parents stop him, saying “ Oh ! child, return ; thou shalt not go into the wilderness ; we will supply thee with alms. Besides, become a hōusholder, marry, and perform the duties of a Grihust’hū.” From the first to the twelfth day, the face of the boy is not to be seen by any shōōdrū, nor is he to see the face of a person of this cast. He bathes early in the morning, with a cloth over his face as he passes

through the streets. \* One person goes before and the other behind him, and if a shōōdrū should approach they tell him to go another way, as a Brūmhūcharēē is going to bathe.\* He must eat only once a day; abstain from flesh, fish, &c.; perform the proper ceremonies three times a day. On the twelfth day, with his staff in his hand, he goes to bathe, and casts his staff into the stream, repeating mūntrūs, intimating that he renounces the state of a Brūmhūcharēē, and becomes a Grihūst'hū. On this day some persons, for the sake of getting a few roopees, permit their son to receive alms from the hands of a female shōōdrū, who, from that time, calls this child the son of her alms. Having no son of her own, she visits the child occasionally, or frequently, and takes him to her own house, where she feasts and clothes him: in some cases these women shew a particular regard to sons of this description. I have heard of very large sums being given to the child of a bramhūn when he thus becomes the son of a person's alms. I can find no other reason for this practice, than that a woman without children is pleased even with such a son; especially as he is the offspring of a bramhūn.

In a short time after the child has thus resolved to enter the state of a Grihūst'hū, he is generally married. The duties assigned

\* It is a shocking circumstance, and proclaims the true origin of the Hindoo religion, that it seeks all occasions to degrade and wound the feelings of the shōōdrū. How different the Holy Scriptures: "Honour all men."

to him in this state by the shastrūs are, the performance of the daily shraddhū, and the hōmū; the daily worship of the shalgramū, of the cow; the raising of offspring; attendance to the ten sūngskarūs; his daily business; the feeding of strangers; the hearing of the shastrūs, &c. To these things may be added all the other customary ceremonies performed by persons in a secular state, as bathing, repeating the names of the gods, the worship of the gods, &c.

The next state is called Vanūprst'hū;\* which state Mūnoo thus describes:

“When the father of a family perceives his muscles become flaccid and his hair grey, and sees the child of his child, let him then seek refuge in a forest.

“Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she chuse to attend him.

“Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action.

\* This word intimates that the person is a dweller in a forest; from vān, a forest, and prst'hū, going.

“With many sorts of pure food, such as holy sages used to eat, with green herbs, roots, and fruit, let him perform the five great sacraments before mentioned, introducing them with due ceremonies.

“Let him wear a black antelope's hide, or a vesture of bark;\* let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually.

“From such food as himself may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage.

“Let him be constantly engaged in reading the vādūs; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts, with tender affection for all animated bodies.

“Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately; but at sunrise, at noon, and at sunset, let him go to the waters and bathe.

\* This bark vesture covered the lower parts of the belly only.

“In the hot season, let him sit exposed to five fires, four blazing around him, with the sun above; in the rains, let him stand uncovered, without even a mantle, where the clouds pour the heaviest showers; in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion.\*

“Then, having reposed his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit.

“Or the hermit may bring food from a town, having received it in a basket of leaves, in his naked hand, or in a potsherd, and then let him swallow eight mouthfuls.

“A bramhūn, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised,† rises to exaltation in the divine essence.”

It may suffice to observe that no such ascetics as are here described exist at this period, and almost all the present appearances of austere devotion among different orders of Hindoos are to be traced

\* These austerities are not intended as expiations of sin, but modes of extinguishing desire.

† This is, by drowning, &c. Encouragement to suicide is a shocking blot in the Hindoo system.

to other causes rather than to the commands of the shastrū respecting the order of Vanūprūst'hū. The persons who at present pretend to renounce a secular life, do it neither at the time, nor go to the place, the shastrū appoints; and they renounce the world, because it has frowned upon them, or because they can enjoy it no longer. Hence some men, who have been successful in worldly schemes, and settled their families in affluence, become despised by the younger branches of those families, and from feelings of disappointment go and live at Benares, which has received the name of the "joyful wilderness," (Anūndū-kanūñū). Poor persons often renounce their homes, and become wanderers, on account of misfortunes, the loss of children, disagreeable connections, &c. and principally because the state of a religious beggar in a warm climate is preferred by an idle people, to that of the lowest orders of labourers.

I once saw two men at Saugur island sitting amidst some ruins in the wilderness, who approached the nearest to Vanūprūst'hū of any persons I have seen in this country. Several of their companions had been carried away by the tygers. These men had been in this situation several months: they spent their time in repeating the name of Vishnōo, performing pōōja, and bathing. But this residence in the wilderness they had not chosen for a perpetuity; for they designed to remove at the time I was there, having staid during the interval betwixt one festival and another.

I am informed, however, that some rich men advanced in life go to Benares for the express purpose of spending the remainder of life in performing religious ceremonies, without having any distress in their families to excite them to abandon their homes ; but here they live in a large city, where they can have all the conveniences of life, which is very different from the regimen of an ascetic in a forest.

The fourth order is thus described by Mūnōo :

“Having thus performed religious acts in a forest, during the third portion of his life, let him become a Sūnnyasēe for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

“After he has read the vādūs in the form prescribed, has legally begotten a son, and has performed sacrifices to the best of his power, he has paid his three debts, and may then apply his heart to eternal bliss.

“Departing from his house, taking with him pure implements, his water pot and staff, keeping silence, unallured by desire of the objects near him, let him enter into the fourth order.

“Alone let him constantly dwell, for the sake of his own feli-

city : observing the happiness of a solitary man, who neither forsakes nor is forsaken, let him live without a companion.

“ Let him have no culinary fire, no domicil, let him, when very hungry, go to the town for food ; let him patiently bear disease ; let his mind be firm ; let him study to know God, and fix his attention on God alone.

“ An earthen water-pot, the roots of large trees, coarse vesture, total solitude, equanimity toward all creatures, these are the characteristics of a bramhūn set free.

“ Let him not wish for death ; let him not wish for life ; let him expect his appointed time, as a hired servant expects his wages.

“ Let him advance his foot purified by looking down, lest he touch any thing impure ; let him drink water purified by straining with a cloth, lest he hurt some insect ;\* let him, if he chuse to speak, utter words purified by truth ; let him by all means keep his heart purified.

\* This command does not originate in any feelings of benevolence, like those of Shakespeare when he wrote

*‘ The poor beetle that we tread upon*

*In corporeal suff’rance feels a pang as great*

*As when a giant dies ;’*

but in the ideas connected with the doctrine that every part of creation is a portion of the deity. Hence a Hindoo exclaims, when a person is about to kill a fly—“ Ah ! forbear ! ’tis the breath, or soul, of Vishnoo.”



“ Let him bear a reproachful speech with patience; let him speak reproachfully to no man; let him not, on account of this frail and feverish body, engage in hostility with any one living.

“ His hair, nails, and beard being clipped, bearing with him a staff, and a water-pot, his whole mind being fixed on God, let him wander about, without giving pain to animal or vegetable beings.

“ Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world seeking the bliss of the next.

“ A mansion with bones for its rafters and beams; with nerves and tendons for cords; with muscles and blood for mortar; with skin for its outward covering; filled with no sweet perfume, but loaded with fæces and urine; a mansion infested by age and by sorrow, the seat of malady, harassed with pain, haunted with the quality of darkness, and incapable of standing long, such a mansion of the vital soul let its occupier always cheerfully quit.

“ When he has thus relinquished all forms, is intent on his own occupation, and free from every other desire, when, by devoting himself to God, he has effaced sin, he attains the supreme path of glory.”

The shastrūs have assigned different names to the separate orders of Hindoo saints, as,

*Pürüm-hüngsü.* These persons in former times professed an entire abstraction from earthly things; they had no home; were quite naked; seemed indifferent to place, time, persons, or things; they knew no one; they went straight onwards, or turned back, as any one chose to direct them; they ate what any one gave them; they were dead to the shews and ceremonies of their countrymen, and for the most part were silent. In short, their whole thoughts are said to have been exercised exclusively on God; though, in fact, they seemed incapable of any rational thought; and in most cases, I should suppose, if any such men ever existed, they had, by their severe mortifications, and excess in taking intoxicating drugs and spirits, deprived themselves of reason.

The names of the god Shivü, of Shookü, Narüdü, Toombooroo, Shünükü, Sünündü, Sünütloomarü, and others are given in the pooranüs as persons who attained this state. Yet there are other accounts of Shivü and Narüdü, in which these gods are described as up to the ears in drunkenness, quarrels, intrigues, or diversions.

Shookü was sixteen years in the womb, and, as soon as born, set

off into the wilderness to perform austerities, resisting all the entreaties of father, mother, &c. to stay at home. When surrounded with heavenly nymphs, though his father Vyasū-dāvū, an old man withered with age, was captivated by these females, yet the son, in the bloom of youth, was insensible to their charms, not having the least knowledge of any thing earthly. All mankind deemed him a fool; the crowd threw cow-dung, dust, &c. upon him, but he was insensible to it all.\*

In a note in the 239th page of the preceding volume, a story is inserted, incredible in its nature, but the truth of which is at present confidently maintained by multitudes of the most respectable Hindoos. It relates to a Pūrūmhūngsēē, said to have been found by a European a few years ago in the Sunderbunds. For my own part, I do not credit the story, though its truth being so confidently affirmed by respectable people made me insert it.

*Sūnnyasēē.* This name implies that these devotees have renounced

\* At the time a learned native was assisting Mr. Carey in the translation of the New Testament into the Sāṅskritā, when such passages as these were translating, "Henceforth know I know no man after the flesh," "We are dead, and our life is hid," "I am crucified to the world," "We are fools for Christ," "We are made a spectacle," &c. he exclaimed, "This is pure Voiragēism," or, Paul was a true Pūrūmhūngsēē. Yet the divine principles upon which Paul trampled upon the world, and devoted himself supremely to God, have no existence in the shastrās. The Hindoo principle is mere stoicism; its origin is either selfishness, or, an infatuated ambition; but the principle of the apostle, was the love of Christ who died on a cross for his enemies—as he himself says, "The love of Christ, like an irresistible torrent, bears us away;" "if we are beside ourselves, it is for your sakes."

all human things, and have fixed their thoughts on the one Brūmhū. They are distinguished from the Pūrūm-hūngshūs only by coming short of them in the complete subjection of the passions.

*Dūndēē.* These persons and the sūnnyasēēs are exactly the same in their progress towards perfection, and in the means of seeking it, viz. endeavouring to exclude all earthly objects from their minds, and in bringing their minds to think only on Brūmhū.

*Yōgēē.* Any person who performs yōgū is called by this name. Formerly some devotees used to fill up their whole time in performing this curious ceremony.

*Voiragēē.* This name imports that the persons are destitute of worldly desires.

*Ūvūdhōōtū.* The same as Pūrūm-hūngshūs.

*Mūha-poorooshū and Siddhū-poorooshū.* The most distinguished of the Hindoo saints have had the former name assigned to them, which signifies, The Great.

Siddhū-poorooshū implies, that this person has obtained an interview with his guardian deity, and that he can do whatever miracle

he pleases.\* The Hindoo shastrũs teach, that from performing jũpũ, and other religious ceremonies, many benefits are derived, but that no man obtains the compleat end of these ceremonies till he has had an interview with his guardian deity, which secures to him exemption from mortal birth, and absorption in Brũmhũ. It is not pretended that any of the present race of Hindoos obtain these interviews, but in former times, say the bramhũns, some hundreds, thousands, or millions of years ago, very great saints were thus honoured. The god did not appear altogether in a bodily shape, yet a ray of glory was seen, and from thence a voice was heard, promising the blessing which the devotee had so long sought. The sight of the god secured future happiness, but the petitioner generally asked for some present blessing, as riches, a beautiful wife, a kingdom, &c.

When I enquired of a koolinũ bramhũn with whom I was sitting, whether any modern Hindoos sought to obtain an interview with the guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to obtain this interview? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple of Shivũ in the neighbourhood. He had never married; sought

\* Many of the stories contained in the pooranũs, &c. have a reference to the miraculous powers of these persons called Siddhũ-poorooshũ. They could tame and ride on tygers; could go in a moment into any part of the three worlds; and in short could perform whatever they wished to undertake.

no earthly happiness; eat any where, and getting a bed of straw sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by his nephew what he had obtained, he shook his head, but apologized for not having been blessed with the interview he expected, by declaring that he had not yet got rid of fear, for that when he was sitting in a solitary place performing jüpŭ, he was afraid, and durst not remain in that spot.

## SECTION VIII.

*Modern Devotees.*

AT present there are several descriptions of Hindoo devotees, but no one body of them belongs exclusively either to the vanüprüst'hüs or bikshooküs. There is an aping of these orders, in regimen, dress, and in some outward ceremonies, but the respectable Hindoos exclaim against most of these idle wanderers, as the greatest possible pests to society. A great number of them extort alms by their audacity, and curse the person who dares to refuse. Deep poverty,—quarrels in families,—idleness,—and an intimacy with married females which cannot be gratified at home; these are the sources, and, the two last, the prevailing sources of religious mendicity in Bengal. When I asked a learned brambhün whether there were not some instances of persons, from religious motives, renouncing the world and becoming religious mendicants, he said there might, but he did not know of a single instance. In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. These hordes generally live in a mixed intercourse of the sexes, though

they have few women in their company; they nearly approach the gypsies in Europe in the grossness of their manners, and far exceed them in the filthiness of their outward appearance. Two thousand of these mendicants, though more frequently 2 or 300, are seen in bodies, having leaders to guide them.\* Many are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramū, and stone images of Krishnū, which they worship once a day, as devoutly as thieves can be supposed to do. It is certain they feel no remorse on account of their crimes when bowing before the image of the lascivious Krishnū. These hordes are generally composed of Sūnnyasēes and Voiragēes.

*Pūrūm-hūngsū.* A few persons are to be seen who call themselves by this name, but they do not come up to the description of the shastrū. These persons pretend to be destitute of all regard to visible objects: they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing, and yet subsist on alms; eat any thing given them; disregard all outward purifications, and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber.

\* At a particular junction of the Heavenly bodies, sometimes as many as twenty thousand Sūnnyasēes and as many Voiragēes meet at Hāridwarū, and fight, to determine which shall descend and bathe in Gūnga first. The Sūnnyasēes say, 'Gūnga descended from our god Shiv's bunch of hair, therefore we will bathe first.' The Voiragēes say, 'Gūnga descended from the foot of our god Vishnoo, therefore we will bathe first: Gūnga is ours.'



These and other Hindoo devotees smoke intoxicating drugs and drink spirits so uninterruptedly that they keep themselves in a state of constant intoxication, or stupid idiotism. The tūntrū shastrūs regulate the quantities of spirits that may be drank, and to what degree of intoxication a person may go. Shivū, as a Pūrūm-hūngsū, was notorious for his attachment to the things which cause intoxication. His wife Doorga frequently upbraided him with it. These people say, that they have attained to that state of perfection which the shastrūs require, viz. that their minds do not wander after worldly things, and that they live in a state of pleasure; but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. Some devotees sit and smoke intoxicating herbs hourly.

In one of my visits to Saugur island, I saw one of these men, sitting near a fire of wood in the open air, and smoking an intoxicating drug almost without interruption. He upbraided me and others in company on account of our indulging so much anxiety about worldly things, and declared that he was quite happy, and free from all the cares of the body. Repeating the name of Ram-jēē was happiness enough to him. When this man was offered money he would not take it, at least till the person who gave it had retired. The marks of the feet of the tygers were impressed on the sand all a round his hut, which, however, was pretty strongly barricaded.

)

The modern Pürümhüingsüs remain at holy places. I have seen such persons at Kalē-ghatū, near Calcutta. They stay at these places, instead of dwelling in forests according to the directions of the shastrū, in order to attract notice, and to obtain voluntary alms. The pūndit with whom I wrote this, acknowledged that pride was the reigning principle in these modern pürümhüingsüs.

A story is current among the Hindoos, of a successful fraud carried on by two persons pretending to be Pürümhüingsüs, whose names were Shree Gooroo and Gōpāshwūrū, on a raja who lived in the west of Bengal. These two persons had already the appearance of Pürümhüingsüs; their hair and nails were uncut, their bodies withered, &c. One of them concealed himself in a cave in a very solitary wood belonging to this raja, and the other went into the presence of the raja, and told him that he had been wandering up and down to the different holy places during a period of which he had no recollection, but that he had left his gooroo some where in those parts performing tūpūswa; he had, however, now searched every where for him in vain, yet still he believed he must be somewhere in the raja's territories. The raja sent people with this pretended Pürümhüingsū to search all over his kingdom. The latter for some time led them to every place but the right one. At length they came to this cave, and discovered a Pürümhüingsū, with very long nails, and his hair reaching down almost to his heels. He was sitting in the

cave with his eyes shut, as absorbed in divine meditation. The people were astonished, and the pretended Pūrūmhūṅsū, after hesitating for some time, and shutting his eyes to discover by meditation (dhiyanū) whether this were his old spiritual guide or not, declared that this was his gooroo. The raja came with his principal attendants; all of whom at the sight of this saint prostrated themselves before him. Hitherto the saint had been perfectly silent, but now, in the presence of the raja, the disciple began to arouse his gooroo, and to describe how he had left him in a former yoogū, and had wandered to the different holy places, &c. At length being awaked from his intense meditation, the gooroo asked his disciple whether Ramū had yet obtained Sēeta? The disciple replied, Oh! Gooroo, the trātū and dwapūrū yoogūs are gone, and the kalee yoogū has now commenced. Ramū has long since obtained Sēeta, and destroyed Ravūnū. At hearing that the kalee yoogū had commenced, the gooroo clapped his fingers in his ears, and exclaiming Vishnoo! Vishnoo! Vishnoo! declared he would not stay in this polluted place, but would proceed immediately to Benares. The raja pressed him to stay, and offered him money, but he stoutly refused. At last, however, because the raja would take no denial, the saint accepted a roopee, at which he looked earnestly, and asked whether this was the roopee of the present time, and being answered in the affirmative, he expressed much surprize, and declared that the roopee of his day was in value as much as twenty-five thousand of these. The raja then gave

him a draft for this sum on Benares, and dismissed him.—I give this story, not on account of its known authenticity, but because it is a current tale among the Hindoos; it serves also as a display of manners, and shews particularly how the credulity of kings used to be wrought upon by pretended ascetics.

I give another story respecting the same adepts in deception,\* though it is here a little out of its place: These men made an image of the god Gōpalū, with an open mouth and an hollow belly, and proclaimed that this god actually drank the offerings of milk that were presented to him. Vast quantities of milk were brought, and poured into the mouth of a god who evidently received and partook of the offerings that were presented to him by his worshippers. The offerers promised themselves the greatest blessings from the god whom they thus filled with their offerings.—At night, when the crowd were retired, the owners of the image took out the peg from the belly of the god, and devoured the milk, after mixing it with the offerings of rice and sweetmeats which had also been presented during the day.

*Dündēē.* This description of devotees are called Dündēēs, because they receive a staff (dündū) when they first enter this order.

\* A Hindoo who is remarkably clever in the arts of deception is now usually called "Shree Gooroo."

These persons ought to be bramhūns, but for the sake of obtaining the honours of the order, some shōōdrūs have assumed the appearance of bramhūns and become dūndēēs.

The bramhūns pay greater honours to these than to any other devotees. When they meet a person whom they suppose to be a proper dūndēē, they prostrate themselves before him.

The dūndēēs generally wander from one holy place to another, but some of them stay and die at the sacred places.\*

When a person wishes to become a dūndēē, he goes to a person called a gooroo or teacher, and serves him for six or twelve months, after which a day is appointed for his being received into the order. On the day before his reception, the gooroo teaches him the rules of the vādantū philosophy, respecting the identity of God and

\* About twenty years ago a young man who had become a dūndēē, took up his abode at Kashtūshalēē, a village near Nūdeēya, for a few months, and here he began to grow very corpulent. Reflecting that a person of this order was bound to have all desires in him extinguished, but feeling his own passions grow stronger and stronger, he resolved to renounce his life in the Ganges. He spoke to those about him on the subject, and requested that they would assist him in this act of (in a christian sense) self-murder. They consented, and supplied him with a boat, some cord, and two water pans. He then proceeded on the boat into the middle of the stream, and, filling the pans with water, tied one to his neck and the other to his loins, and in this manner he descended into the water—to rise no more! in the presence of a great multitude of applauding spectators. Within the last five years another dūndēē, while suffering under a fever, renounced his life in the Ganges at Nūdeēya. About five or six years ago, a dūndēē at Ariyadūhū, about four miles from Calcutta, in a state of sickness, refusing all medicine, (in which indeed he acted according to the rules of his order,) cast himself into the river from a boat, and thus renounced life. These self-murders are considered as acts of the highest merit.

all spirits. On the day of his becoming a dūndēē, he performs the nandēē shraddhū; after which the fire (Brūmhagnee) for the burnt-offering is prepared by reading over it incantations, and then the clarified butter is prepared in the same manner. The clarified butter is then cast into the fire repeating incantations, called Brūmhū-mūntrū. Again more clarified butter is thrown into the fire, and incantations repeated purporting that the new dūndēē casts away all his old ceremonies, and teachers. Next he casts into the fire the cloth which was round his loins and his poita, remaining naked, as a sign that he casts off every thing of his old religion, as well as the body\* with all its passions, &c. At the close he casts into the water his upper garment, repeating mūntrūs. The dūndēē now pretends to depart, when the teacher lays hold of him and brings him back, and puts upon his loins a narrow cloth, and upon that another cloth; he also puts in his right hand a stick, and into the left an earthen alm's dish. The teacher also gives him a dinner. These things are badges that he is still in an imperfect state; but when he has obtained complete perfection he will cast away these things also, as, to a perfect man, neither clothes, nor food, nor any thing earthly is necessary.

After a person has thus become a dūndēē, he shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth cast over his body. He may continue four

\* A dūndēē ought to act as though he were no longer in the body.

months in one place. He abstains from fish, flesh, oil, common salt, rice wet in hulling; from female intercourse, &c.; He travels with a staff in one hand and an alms'-dish in the other.

The principal ceremonies to which this order attends are, repeating the name of Vishnool, bathing once a day, and with closed eyes meditating (manüşü)\* on Vishnool. This last act is done by the side of the river. As the dündēē is about to bathe, he besmears himself all over with the earth washed by the waves of the Ganges.

The dündēē does not beg his food, nor cook with his own hands, but is a guest at the houses of the bramhūns, who consider themselves as greatly favoured, and as doing a work of peculiar merit, by having feasted a dündēē. They provide in a costly manner for this saint's belly, and give him milk, curds, sugar, clarified butter, &c. If a housholder hear that a dündēē is come into the village, he goes to the spot where this devotee is sitting, and invites him to eat at his house. He consents, by pronouncing the word Narayūnū.— In blessing a person who is prostrate at his feet, he pronounces the same word. When a dündēē passes through a village, all the

\* In performing this ceremony (manüşü) Vishwamitrū spent one thousand years without breathing.

people come to their doors to stare at him,\* so seldom are these people seen in Bengal:

At the present day persons enter into this order of devotees principally on account of worldly troubles, and because the honours of a dūndēē are greater, and his method of living more pleasant, than those of any other order of mendicants. It is possible that some few persons become dūndēēs on account of the good of a future state. As soon as a person becomes a dūndēē he is freed from mortal birth, and is said to become Vishṇōo, and after death he obtains absorption in Brūmhū. Some bramhūns, on the approach of death, enter into the order, for the sake of immediately enjoying happiness without any further transmigrations.

Instances are to be found of persons renouncing the character of a dūndēē, and becoming householders again. A person of this description, well read in the Hindoo shastrūs, was living at Cutwa in the year 1808, where he had a family

Some dūndēēs, while remaining as guests in the houses of bramhūns, are guilty of improper familiarity with the females where they reside.

\* Something like this took place we may suppose in those towns through which the apostles of Christ passed, and hence says Paul, "We are made a spectacle, or gazing-stock."



There are a few dūndēes who live in retired places, at a short distance from a town; but in general these persons go to and from different holy places, residing at these places two, three or four months at a time.

- The dūndēes do not burn, but bury their dead, repeating incantations. It is said that this practice is ordered in some of the shastrūs.

*Brūmhūcharēē.*\* The three superior casts may enter into this order. But few, however, of these mendicants are to be seen in Bengal.

A person may enter into this order without any one to induct him, and whenever he chooses to renounce a secular life.

The duties of this state, both as it respects what is to be forsaken and the ceremonies to be performed, are the same as those of a dūndēē with the addition of pōōja to the guardian deity, the performance of the shraddhū, the hōmū, &c. . These persons are fed by others without their begging. They reside at temples, or holy places.

The brūmhūcharēē wears red clothes, and binds round his arms

\* This order of ascetics must not be confounded with the persons mentioned in page 400.

and neck, and suspends from his ears strings (malas) of seeds of the grape vine. He has his head shaved, though he sometimes wears a beard. In outward appearance the principal difference betwixt a brūmhūcharēē and a dūndēē lies in the former having no staff in his hand. His time is principally occupied in repeating the name of his guardian deity, counting the repetitions by his mala.

Some few persons are to be seen, in a secular state, wearing red clothes, and the other outward marks of this order, who, nevertheless, are not proper brūmhūcharēēs. These spurious brūmhūcharēēs keep a female called a bhoirūvēē, who adorns herself with malas, wears red clothes, &c.

All the brūmhūcharēēs drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

*Ōrdhūrahoo.* These persons belong to the order of Sūnnyasēēs. To fulfil a vow to Vishnōo, they hold up the right arm till it is stiff, and cannot easily be brought into its natural position again. At the time of entering upon this vow, the worship of Vishnōo and other ceremonies are performed. Their dress and customs are the same as those of the sūnnyasēēs.

The vow above-mentioned used to be entered into in order that

the person might become a king at his next birth. The smritee shastrūs contain directions for entering on this vow. Those who practice this act of merit at present, generally do it to obtain honour, and a greater quantity of alms from the public.

- The ōordhūvahoos subsist by begging. One of these persons is sometimes a kind of leader to a dozen sūnnyasēes.

For the first few days of raising the arm into this posture the pain is great. At night it is tied up. Some make a vow to hold the arm up till death, and others to hold it up for a certain number of years. The longer it is held up, the greater the merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter, and in about two months, by degrees, the arm obtains its former position, and in time becomes as strong as before. When this vow is fulfilled, the worship of Vishnoo is performed, and a fee given to the head priest of the sūnnyasēes.

It is supposed, that from Jūgūnnat'hū's temple in Orissa to Benares as many as two hundred of these mendicants may be found.

\* We must not suppose that the Hindoo devotee, whatever cruelties he may inflict on his body, does it as a penance, or as an atonement for his sin. These severities are practised as the means of subduing the passions, and as acts of merit, procuring present or future benefits.

*Mounee.* These devotees have made a vow to Vishnool not to speak any more. The day before the making this vow, what is called *sūnkūlpū* is performed, viz. the person proclaims before an image of Vishnool that on the next day, being such a day of the moon, he shall become a mounec.\* On this day the worship of Vishnool is performed, and the person enters on his vow. If the vow should be accidentally broken, an atonement is made, by performing another *pōōja* to Vishnool.

The mounecs mostly stay in some spot by the side of the Ganges. They do not eat rice, nor partake of many other kinds of food; they take, however, milk, sugar, fruits, roots, sweetmeats, water, and a few other things. They go almost naked, besmearing their bodies with the ashes of cow-dung.

The people of the neighbouring villages, &c. carry milk and other things in considerable abundance to this devotee, as an act of merit; or, his disciples beg in his name. He should eat only once a day.

\* *Ramatū.* This class of mendicants is formed of persons born in the western provinces of Hindoosthanū. They are worshippers of

\* I observe that at the time of making the golden calf in the wilderness, a ceremony nearly resembling the *sūnkūlpū* took place among the Jews: "And when Aaron saw the image he built an altar before it: And Aaron made proclamation, and said, To-morrow is a feast to the Lord." Exodus xxxii. 5.

the god Ramū. They wear a mark (tilūkū) on the forehead peculiar to themselves. With a rope or an iron chain they tie the cloth very close round their loins; they rub their bodies with the ashes of cow-dung, and wander to the holy places in large companies, containing from one, two, or three hundred to a thousand, many of them armed with spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men, wherever they go, and frequently get money from the rich to support them when they travel in uninhabited places.

The Ramatūs carry images along with them, and worship them at their resting-places. These images are carried in baskets. When they take up their quarters in a plain, they clean a spot of ground, and set up the image in a temporary shed made of cloth hung on the three sides, with an awning over it. One of the heads of the tribe worships the image, and the crowd dance round the tent, to the sound of their harsh music.\* The Ramatūs have small books with them, written on paper, containing forms of praise, incantations, &c. which a few of them occasionally read.

These hordes, when other means of support fail, do not hesitate to plunder the peaceful inhabitants. Before the government came

\* While receiving the above account from a learned native, I could not help thinking it much resembled the state of the Jews as described, Exodus xxvii, 4, 5, 6, 17, 18.

into the hands of Englishmen, these mendicants used to excite universal terror in the interior of the country.

The Ramatūs make fires in the night, and sleep near them in the open air without a covering. They smoke intoxicating herbs to a great excess.

*Nimatū.* Another kind of devotees, having a different spiritual head from the Ramatūs. In dress, ceremonies, &c. they are the same.

*Naga.* These persons are in almost every respect the same as the Ramatūs, except in the mark on the forehead.

*Sūnnyasēē.* These mendicants are very numerous in Bengal. They are worshippers of Shivū, but are not much honoured by their countrymen. Some live by begging, but in general they herd in bodies, and quarter themselves on the rich, like the Ramatūs. They wander from one holy place to another.

If a person of any of the better casts wish to become a sūnnyasēē, he goes to a company of these devotees, and desires to be admitted among them. They encourage him by promises, but for some time they assign to him the work of fetching (frequently stealing)

and carrying wood, and other necessities for their subsistence. Having served the clan several months in this capacity, they make him an assistant-cook, and afterwards he becomes a cook. He serves the sūnnyasēes for some time in this manner, and then he is initiated into their company, and becomes a regular sūnnyasēe. The ceremonies that take place on this occasion consist chiefly in giving to the disciple a new initiating mūntrū, and performing the worship of Shivū. Dancing, music, and a feast are added.

The sūnnyasēes bathe and worship daily the images they carry with them, especially the lingū, and they keep repeating the name of their gods. These ceremonies and the visiting of holy places comprise the greater part of the religious actions of these mendicants.

They rub their bodies all over with the ashes of cow-dung, wear a narrow cloth tied with a rope tight round their loins, and throw a cloth dyed red over their bodies.\* The hair of some of these persons actually reaches down to their feet, and this is often clotted with dirt till it becomes like ropes. They wrap this hair round their foreheads, when it forms a kind of turban called a jūta. A few sūnnyasēes may be seen with very long beards also, which they sometimes

\* Blind Bartimeus cast away his garment as he approached Christ : such an act by a person wearing a coat would appear very ridiculous ; but when the upper garment is only a piece of cloth thrown upon the body, and it is the custom of the country to let the upper part of the body be naked, this action of Bartimeus's ceases to be strange. It is probable also, that the blind man wished to appear before Christ as forlorn as possible.

wrap round their chins. These devotees wear on their heads and round their necks strings of beads made of the seeds of the grape vine. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked.

At the annual swinging festival (chūrūkū), a number of the lower orders of the people assume the dress, &c. of sūnnyasēēs, and perform many of the horrid ceremonies practised at this pōōja.

The sūnnyasēēs are worshippers of Shivū. In the upper provinces some of them are very rich. Many of the persons of this order drink spirits, smoke the leaves of hemp, (ganja) and drink an infusion (siddhee) of the bruised leaves of this plant.

The respectable sūnnyasēēs profess to live in a state of celibacy, and to eat neither flesh nor fish, nor to anoint their bodies with oil.

Sūnkūracharyū, a Hindoo great saint, appointed ten of his own disciples, to be the founders of as many orders of sūnnyasēēs, who were named after these ten disciples, whose names were Poorēē, Giree, Bharūtēē, Vūnū, Arūnyū, Sūrūswūtēē, Sūmoodrū, Pūrvvūtū, Tēēr-t'hū, &c. These kinds of sūnnyasēēs are to be seen in Bengal, but most of them live in the upper provinces. It is a maxim of the Hindoo religion that the disciple shall eat the orts of his gooroo.



On a certain occasion, Sūnkūracharyū was walking with these ten disciples, when he called at a shop where spirituous liquors were sold, and drank some spirits. The disciples were obliged to follow his example. He next called at a shoe-maker's, and eat of this man's food. The disciples eat of this also. After this he called at a brass-founders, and drank some melted brass. Here his disciples could follow their leader no longer, and he, in consequence, thought it proper to place them among a lower order of devotees.

The Ramatūs, Nimatūs, Nagas, and Sūnnyasēes bury their dead.

*Ughōrū-pūnt'hēē.*\* These are another kind of mendicants, born in the western parts of Hindoost'hanū. They go about naked or nearly so, carrying a human skull, containing urine and ordure in the left hand, and a pot containing burning coals in the right. They profess to hold this pan of coals on their bare hand without being burnt. If these marks of austere self-denial do not extort the alms they expect, they profess to eat the ordure out of the skull, in the presence of the persons from whom they are begging. Having collected a trifle from one shop, these mendicants compel, as far as in their power, all the other shop-keepers to give them as much.

\* Ughōrū is a name of Shīvē. The ūghōrū-pūnt'hēēs received from a gooro an incantation called ūghōrū-mūntrū. Persons of this order receive another mūntrū to empower them to travel to Kādarīnat'hū, a sacred place northwards, where the cold is extreme. Sixteen miles from this place is another temple, to enable them to go to which pilgrims receive another mūntrū at Kādarīnat'hū; and at this temple, getting another incantation, the pilgrims can brave the frost, and reach Koiljast, the residence of Shīvē.

These persons do not appear to perform any particular religious ceremonies, and may be ranked, in a great degree, among those who are simply beggars.

*Voishnūcūs* or *Voiragēēs*. All the followers of Vishnoo are called *Voishnūvūs*. The term *voiragēē* denotes a person destitute of passions. Most of the mendicant *voiragēēs* are the followers of *Choitūnyū*, and have what are called *Gosaees* at their head; but some few *voiragēēs* are merely worshippers of Vishnoo, and are not connected with the *gosaees*.

The persons who become *voiragēēs* profess to enter into this order for the purpose of obtaining the benefits attached to the followers of *Choitūnyū*; but almost every one of these persons forsakes a secular state on account of some worldly trouble, as, unpleasant connections, debts, &c. or for the sake of gratifying some unlawful passion, or an inclination to idleness.

When a person wishes to become a *voiragēē* he goes to one of the descendants of *Choitūnyū*, and reveals his intention. This *gōsace*, receiving from this person about as much as three shillings, admits him into the order of *voiragēēs*, with the usual ceremonies, viz. on the day preceding the initiation, the person is shaved, and

keeps a kind of inferior fast. The next morning the gosace performs in the disciple's name the worship of Vishnoo, and causes the disciple to renounce his former gooroo with the initiating müntrü, his poita, and also every kind of regard he formerly paid to the deities to whom bloody sacrifices are offered. The gosace next gives the person a new initiating müntrü, mostly the name of Choitünyü, though in some cases those of Radha and Krishnū are given. He also gives the disciple a new mark on his forehead, a shred of cloth round his loins, a large bead-roll, and a necklace, and prints the name of Choitünyü, in clay, on different parts of the disciple's body. This clay is brought from some place sacred to Krishnū.\*

After these ceremonies are over, those members of the order who happen to be present begin to dance, and play upon their barbarous music. The whole closes with a feast, in which all eat together, and the new disciple eats some of the orts of those who were disciples before him.

The new voiragēe then goes and begs for his food, visits the holy places sanctified by Krishnū, repeating the name of Choitünyü, and counting these repetitions with his bead-roll. The voiragēes bathe daily, and daub their foreheads and arms with clay.

\* A follower of Choitünyü abhors the idea of going to a place sacred to the deities who receive bloody sacrifices.

Some of these voiragēes get new wives among the female disciples of the gosaees; these women are called voiraginēes. They wander about with their new husbands. The gosaees have a form of marriage peculiar to themselves,\* the principal ceremony in which is an exchange of necklaces by the bride and bridegroom. The bride also gets a new name.

The female disciples of the gosaees are generally women who have been prostitutes, who, when their youth is fled, enter into this order. Some of these female disciples are procuresses, and others beg for their food as the followers of Choitūnyū.

Some voiragēes sing the praises of Krishnū and Choitūnyū before the doors of persons where they beg. One or two unite in singing, and some add an instrument of music.

Many voiragēes who remain in a single state, or become acquainted with the books in circulation among the followers of Choitūnyū, are employed by rich men as priests at the temples of Choitūnyū and Krishnū: in some places as many as a hundred of these priests are employed by one person. They subsist on the offerings.

\* The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

The voiragēes contend as strongly against the shaktūs, that is, the followers of the deities who receive bloody offerings, as a christian could do against idolatry. Terms of abuse are used by the voiragēes against the shaktū deities, and on the other hand the shaktūs ridicule Choitūnyū and Nityanūndū.\* It will perhaps surprize some persons to hear that notwithstanding the supposed invulnerable nature of the Hindoo idolatry, not less than two parts out of ten of the whole Hindoo population of Bengal have changed their religion, at the call of the two mendicants,† within the last five hundred years.

Many voiragēes continue in a secular state, marry, and follow some business; indeed the voiragēe mendicants are much more social in their manners than any other tribe of Hindoo wanderers; they mostly stay in towns, and mix a good deal with the inhabitants. A few of them, having collected a few roopees in begging, purchase calves, rear and sell them, or lend money for the sake of that exorbitant interest which is obtained in Bengal.‡

\* When I was once asking a learned native respecting the many disputes and differences in religion among the Hindoos, he said, "True, we need not complain of others; the uproar is in our own house."

† Choitūnyū and Nityanūndū.  
commonly given.

‡ As much as 75 per cent. is given in some cases; but 36 per cent. is

The voiragēes read the following among other books :

In the Sūngskritū :

The Shree Bhagvūtū.

Pūdankū-dōōtū.<sup>8</sup>

Hūree Bhūktee-vilasū.<sup>1</sup>

Lūlitū-madūvū.<sup>9</sup>

Rūsamritū-sindhoo.<sup>2</sup>

Oojwūlū-nēēlū-mūncee.<sup>10</sup>

Choitūnyū Chūritamritū.<sup>3</sup>

Brūmhū-voivūrtū.<sup>11</sup>

Jūyū-dāvū.<sup>4</sup>

Villū-mūngūlū.<sup>12</sup>

Prāmū-bhūktee-vilasū.<sup>5</sup>

Ūlūnkarū-koūstoobhū.<sup>13</sup>

Vidūgdhū-madūvū.<sup>6</sup>

Ooddhūvū-dōōtū.<sup>14</sup>

Hōngsū-dōōtū.<sup>7</sup>

In the Bengalee :

Voishnūvū-būndhūna.<sup>16</sup>

Choitūnyū-Bhagvūtū.<sup>15</sup>

Pashūndū-dūlūnū.<sup>17</sup>

*Nanūkū-pūnt' hēēs.* Another description of mendicants, followers of Nanūkū, the head teacher of the Sikhs, though this order was found-

1 A work on devotedness to Krishnū. This work contains also an account of all the ceremonies, feasts, &c. among the voiragēes. 2 A Grammar containing stories respecting Radha and Krishnū. 3 Life

of Choitūnyū.

4 A Poem respecting Krishnū, by Jūyū-dāvū, a voiragēe.

5 On the faith and

love of the milk-maids towards Krishnū.

6 Stories respecting Radha and Krishnū.

7 Messages

from Radha to Krishnū sent by a goose.

8 Messages from and to the same by the mark of Krishnū's

foot.

9 Stories respecting Radha and Krishnū.

10 Description of the form and properties of

Krishnū. 11 The voiragēes read only a part of this work, containing the birth of Krishnū.

12 Stories

respecting Krishnū.

13 A work on Rhetoric.

14 Messages from Krishnū to Radha by a disciple

named Ooddhūvū.

15 History of Choitūnyū and his friends.

16 Praise of Voiragēe devotees.

17 Destruction of the blasphemies against Choitūnyū and his religion.

ed by a Sikh named Soot'hara. About two hundred years ago, this mendicant, pitying the situation of his countrymen, who were forbidden to wear the marks of their religion on their foreheads by the Mūsūlman government at Delhi, got a pair of shoes made ten feet long, and left one of them in the night at the temple of a Mūsūlman saint (pēēr). The keeper of the temple finding the shoe, declared that it could be no other than the shoe of the glorified saint, which had fallen from heaven. The shoe was taken to the emperor, who bowed again and again to it, as a most precious Mūsūlman relic, and kept it near him, that he might be blessed by its presence. Soot'hara hung the other shoe up on a pole, and went all over the neighbouring country, declaring he had lost his shoe. The news of this came to the emperor, who called for the devotee, and asked him how he durst own a shoe which was ten feet long. Soot'hara boldly avowed that the shoe was his, and that it was in fact rather too little for him. The emperor made him put it on, when the devotee, in a miraculous manner, enlarged his foot so that the shoe was really too small for him. The astonished emperor, full of admiration at Soot'hara, desired him to ask any favour he chose. The devotee asked permission, that his Hindoo countrymen might wear the marks of their religion on their foreheads, and that his disciples might be permitted to obtain a half-penny from each shop-keeper where they went to beg. The emperor granted his requests.

The nanūkū-pünt'hēēs drink spirits, and disregard all ceremonies regarding clean and unclean things. Some of these devotees carry two round sticks along with them, and sing to the sound of these two sticks the praises of Nanūkū.

*Yadoo-pünt'hēē.* A tribe of mendicants whose founder was a devotee named Yadoo. They profess to regard only the invisible God, yet they worship Yadoo, and other inferior teachers, on particular occasions, as the birth-day of Yadoo, &c. Another feature of the religion of these persons is said to be the affording relief to others. An instance of this is given respecting Yadoo, who transferred a part of the appointed years of his own life to a dying person, and thus brought him back to the land of the living.

Scarcely any of these devotees are to be seen in Bengal; but many of them wander up and down in the Panjab.

*Kūvēērū-pünt'hēē.* The founder of this class of mendicants was a person of the name of Kūvēērū, a Mūsūlman, but who received the name of Ramū to repeat from Choitūnyū, as he was going to Jūgūnnat'hū's temple in Orissa, and in repeating this name he became a Hindoo saint. Near this temple are the remains of the house of Kūvēērū, where a number of devotees reside, and at which place pilgrims, in remembrance of Kūvēērū, drink water steeped in rice.



These devotees worship. Rām, renounce all secular affairs, and live on alms. They pretend to desire neither the merit of works, nor riches, nor future happiness, but, doing the ceremonies of their sect, leave the present and future to God.

• *Sūkhee-bhavū*. A singular sort of mendicants are known by this name. These persons are the followers of Krishnū, and though males, they put on the dress and ornaments, and assume the manners, of females, professing the same attachment to Krishnū as the milk-maids are said to have had when Krishnū was on earth.

These devotees take with them an image of Krishnū, which they worship daily, ornamenting it with flowers, paint, &c. and dancing around it like the milk-maids around Krishnū when incarnate.

The sūkhee-bhavūs are persons born in the western provinces; they belong to different casts, and among them are many bramhūns.

*Kālanta-yōgē*. These mendicants profess to have made a vow to imitate Shivū in dress and manners. Hence they fasten representations of snakes round their foreheads; put strings of human bones round their necks; wear clothes made of the skins of tygers, or go naked; and rub ashes on their skin.

The *kālānda-yōgēēs* have no regular ceremonies, but do what comes in their way. They eat and smoke what they choose, and of course in their manners they resemble the bloated and filthy god *Shivū*. Many of these persons may be seen, it is said, at a temple of *Shivū*, northwards of *Kooch-bāhar*. A few also wander about near *Prūyagū*.

*Yūngūmū*. These persons are the followers of *Shivū*. They wander about, ringing a bell and asking alms. They never stay more than a night in one place. • Very few of these persons are to be seen in Bengal.

*Kanū-pata-yōgēē*. These mendicants are followers of *Shivū*; they subsist by begging, and are particularly distinguished for wearing in their ears a large stone or shell. Some of these persons perform the ceremony called *yōgū* to a considerable extent. They have no rules respecting food.

*Shūrāvūra*. These mendicants profess to be extremely anxious to avoid destroying animal life even in its most diminutive forms: hence they carry besoms with them to sweep the road before them lest they put their foot on an insect. These *shūrāvuras* are regarded as *Bouddhūs*.

From the foregoing account, the reader will perceive that the mendicity of the Hindoos very rarely arises out of religion, and that their wandering devotees are in reality the greatest scourges to society. Idleness, pride, and unlawful connections, are the fruitful sources of this mendicity, which is little less fatal to society than a cloud of locusts to a well cultivated field.\* In every case these mendicants live on the labours of others, but in many instances the public are maintaining men who have abandoned their lawful connections, and are living in the open violation of the sacred laws of marriage. Many private pilferers and public robbers are to be found among these mendicants, and whole hordes of them are armed public plunderers. In cases where men, from a religious principle, have renounced a secular life, this principle often ends in self-murder, as in the case of the dūndē, (p. 420) who tied two pans of water to his body, and, as a quick way of getting to heaven, drowned himself in the Ganges. How shocking to a benevolent mind are all these facts, especially when it is considered, that in some parts of Hindoost'hanū, it is supposed, that nearly a tenth of the whole population are public religious beggars.

\* Some years ago a gentleman, then living in the northern parts of Bengal, saw an appearance in the atmosphere like an illuminated cloud. As it approached nearer, this cloud appeared to descend into a field, when it was discovered to be an army of locusts, which, in a few seconds, eat up the whole produce of the field, and then flew away, making a noise with their wings which could be heard at a great distance.

## CHAPTER VII.

*Of the Holy Places. (Tēert'hu-st'hanu).\**

THE founders of the Hindoo religion have taught that certain places are peculiarly sacred; that the performance of religious rites at these places is attended with peculiar merit, and followed by extraordinary benefits.

The source and confluence of sacred rivers; places where particular images have been set up by the gods themselves;† or where some god or great saint has resided; or where distinguished religious actions have been performed—these are some of the causes why particular spots are considered as sacred.

Excited by the miraculous accounts inserted in the shastrs, multitudes go and visit these places; others reside there for a time; and some spend the last stages of life at a holy place, to make sure of

\* Or the place where persons get salvation.

† At Benares Shivū is said to have set up with his own hands an image of the lingū.

heaven after death. Rich men not unfrequently build temples and cut pools\* at these places, for the good of their souls.

Krishnū-vūsoo, of Calcutta, a person of the writer cast, about twenty years ago, expended a very large sum of money at Gūya. He cut a road of steps up to the top of two hills at Gūya where the shraddhū is performed;† he cut a large pool for persons to bathe in; he built a temple, and several rows of houses, open in front,‡ for the accommodation of persons who may have to perform the shraddhū in the rainy season, and embellished with stones the places where the shraddhū is performed.

\* King Hezekiah was famed for cutting a pool near Jerusalem. 2 Kings xx. 20.

† The Canaanites and other nations used to worship their gods on hills (2 Kings vii. 10, 11.); but I should suppose the idolatrous high places among the Jews were raised with brick work; perhaps like the terrace upon which Jigūnnat'bū is annually bathed and worshipped, (p. 35), or like the rasū-mūnchū, (p. 354) upon which the image of Krishnū is placed, and annually worshipped.

‡ I should suppose that the proseuchæ, or places for prayer, among the Jews, were like these buildings open in front.

## SECTION I.

*Gūya.*

THIS is a city in the province of Bāhar, and one of the most famous places in India for the resort of pilgrims. It owes its fame to the following and similar stories :

Gūya, an ūsoorū or giant, obtained the blessing of Brūmha, and became conqueror of the three worlds. The gods, stript of their all, implored the help of Vishnū, who entered into a long contest with the ūsoorū, but could not overcome him. The monster, however, was so pleased with Vishnū's prowess, that he promised to give him whatever blessing he should ask. Vishnū then entreated the ūsoorū to descend into patalū. The monster consented, but desired that he might descend into the world of serpents by the force of Vishnū's foot placed on his head, and that hereafter, whoever should present the offerings of the shraddhū to their deceased relations on the spot where he descended, should obtain final happiness. Vishnū consented, and, placing his foot on the ūsoorū's head, thrust him down to patalū. Hence this spot became sacred for two miles square. This story is to be found in the Muhabharūtū.

After this the daughter of a mobnee prevailed on Vishnoo to leave the impression of his foot on a stone at Gūya, with the promise that whoever presented offerings to deceased ancestors on this stone should obtain heaven.

- Forty-two places at Gūya have been sanctified in a similar manner, respecting each of which a story is given in the pooranūs.

The government has an agent at this city, who levies a tax on each person coming to perform the shraddhū for the salvation of his deceased ancestors. For performing the shraddhū at all the places in Gūya, fourteen roopees are levied; if performed at a few places, seven; and if at one place, three roopees eight anas. The agent grants a receipt, on the payment of the tax, which is recognized by a native clerk on the spot, who grants permission to perform the ceremonies.

The tax is not the only expense attending the performance of the shraddhū at this place: the shastrū has directed that the person wishing to deliver his relations from hell, or from further transmigrations, by performing the shraddhū at this place, must satisfy with presents\* the Gūya bramhūn who shall perform the ceremonies. Any bramhūn, residing in Gūya, may officiate on these occasions,

\* There is nothing more conspicuous on the face of the Hindoo system, than that the whole is a deep-laid scheme to secure to the bramhūns the honours and the riches of the country.

but at present the greater number of those who go on this business, apply to one of two houses in Gūya, who have engrossed nearly all the business of shraddhū-making. These two houses have supplanted all the rest by the equity of their conduct. Almost all the other bramhūns are so rapacious, that they are never satisfied except they extort from a person his very last farthing, so that a person is dreadfully agitated, on the one hand, with the concern that his father, or mother, or other relation, will remain in misery unless he perform this ceremony, and, on the other hand, these bramhūns will not be content with any thing less than his last roopee.

A poor person gives three roopees eight anas to the government agent, about four more for the shraddhū, two of which are expended in offerings, and two more in gifts to the bramhūns. Two roopees are spent in feasting bramhūns; the person also gives a promissory note to pay two or three roopees more when the priest shall send for it to his house. A person in better circumstances incurs a much greater expence, and a rich man expends thousands. The latter feasts the seven hundred families of bramhūns who live at Gūya, and gives a very large fee (dūkshinū) to the priest who performs the ceremonies of the shraddhū. It is related that a merchant from Gūjāratū once spent two lacks of roopees, and gave another lack to the officiating priest, on an occasion of this kind.



A temple has been erected over the mark of Vishnō's foot in the stone, and this stone is rather hollowed into the ground in order to receive the offerings (piṇḍidanū) to deceased ancestors. In giving the fee to the officiating brahmūn, some persons fill up this hollow place by pouring copper money on the mark of Vishnō's foot; others do it with roopees, and others with gold mōhūrs.

The brahmūns who are employed most at Gūya send their servants into different and even remote parts of India, to collect the money due to them on the promissory notes which are given at the time of the shraddhū. Every person who performs this ceremony at Gūya gives a promissory note, in addition to the present which he makes on the spot; and these promissory notes are punctually paid, or the person refusing sinks into disgrace in the eyes of all around, as the payment of money given to get a relation out of hell cannot be held back, without incurring the greatest disgrace.

The faith of the Hindoos in the efficacy of the ceremonies performed for deceased ancestors at Gūya is very great, and they make no doubt that this practice will accomplish the certain salvation of relations. As a proof that these ceremonies will procure salvation, many stories abound amongst them of wandering ghosts being de-

livered from the state of punishment\* in which they are held. The pooranūs indeed declare, that if the son of a deceased person accidentally go to Gūya, all his ancestors will obtain salvation.

There are different degrees of merit attached to performing the shraddhū at different places in Gūya, and also according to the number of places in this city where a person performs this ceremony. They who pay the tax of fourteen roopees, present the offerings to the manes at all the forty-two sacred spots at this holy place.

In some cases, if a person have not left a son, his wife goes to Gūya, and performs the shraddhū for the deliverance of her husband. Any persons not relations may perform this ceremony for whomsoever they please.

Formerly the fear of robbers was so great that very few persons attempted to go to Gūya. Since the government of the country, however, came into the hands of the English, the security of the subject has been so extended that great numbers go to this place. The

\* The Hindoos think that after death the souls of some sinners become wandering ghosts, and take an invisible body, which is full of devouring worms; that these ghosts converse with persons from the tops of trees and other places, directing them to perform the shraddhū at Gūya for their deliverance; and that after this ceremony has been performed, the ghost, at the time of its deliverance, gives a sign, by breaking down the tree on which it used to sit.

persons who go at present are generally the higher orders who are most attached to the superstition of the country.

A father sometimes during his life-time requests his son to perform the shraddhū for him after death at Gūya; and some persons, in their dying moments, leave a large sum of money for that purpose, and charge the eldest son not to neglect the discharge of this sacred duty to a parent.

After a person has performed the usual ceremonies, before he leaves Gūya he goes to the temple of Gūladhūrū, and, performing the worship of this god, calls upon him to be witness that he has discharged his duty to his ancestors.

About a mile from Gūya is a place called Bouddhū-Gūya, in which is an image of Booddhū. Very few Hindoos visit this place, as the followers of the bramhūns despise the Bouddhūs.\*

\* A translation of an inscription found at this place is given in the Asiatic Researches, vol. 1, page 284.

## SECTION II.

*Kashēē.*

KASHĒĒ stands distinguished as one of the most celebrated of the Hindoo holy places. It is said to be sacred to the extent of ten miles, and includes a number of sacred spots, &c. amongst which is a place called Varanūsēē,\* which place, they say, is like the god Shivū, and that therefore he who goes to Varanūsēē may be said to go to Shivū. This is one reason why the Hindoos very earnestly desire to die at Kashēē.

This place also contains a famous image of the lingū called Vish-wāshwūrū, which is said to be Shivū himself. The principal gods also have set up images of the lingū, so that not less than 1,000,000 images of the lingū have been set up at Benares.†

Another story, equally correct, is, that Kashēē was originally built

\* From this word has arisen the name given to this place in the map, Benares.

† They allow, however, that some of these images are buried in the earth. Others are very small, and placed in temples a few feet only in height.

with gold; but that in consequence of the sins of the people it became stone, and, owing to a greater increase of their sins, it is now made with clay. To shew still further, what extravagant notions of this city the Hindoos have formed, they say it is not a part of the earth, for that the earth rests on the thousand-headed snake Ūnūntū, but that Kashēē stands on Shivū's trident. To prove that this fact is true, they add, that an earthquake is never felt here,\* and that in a partial destruction of the world Kashēē has escaped.

Kashēē also contains pools, &c. which are named after the different holy places; so that all the holy places are said to exist at this city. Images also of the five gods (Vishnoo, Shivū, Doorga, Sōōryū and Gūnāshū,) are set up at Kashēē, so that they say the five gods also dwell here.

Kashēē is visited by numbers for the purpose of looking at the image of Vishwāshwūrū, and performing the worship of this god. Persons who perform this work of merit must reside here three nights at the least.

\*When a person has resolved on a visit to Kashēē, he first fasts for a day; the next day he performs the shraddhū, and the following day leaves his house. On his arrival at Kashēē he fasts the first

\* Since my arrival in India, however, an earthquake was very sensibly felt in this city.

day; the next day he has all his hair shaved off, except on his breast and arm-pits, and then performs the shraddhū, and, proceeding to the temple of Vishwāshwūrū, performs the worship of this image, and that of Ūnnū-pōorna. After this, he performs pōōja to all the principal images at Benares. The expense is regulated by his ability to pay the bramhūns and provide the offerings.

He who goes to Kashēē must walk round it five times if he can:• if he be unable, he must go round it once; and if, from some particular cause, he cannot do this, he must walk round a place called Ūntū-grihee. As soon, however, as he has done this, he must leave Kashēē, lest after his sins have been thus removed, he should commit new offences.

The visitor must also feast the Kashēē dūndēēs, and make them presents of garments and alms'-dishes. These devotees are very numerous in this city. Rich men visiting Kashēē give presents also to persons residing here who have gone from those parts of India in which they live.

A queen named Bhūvanēē built a large house in this city, and endowed it so as to provide for the daily entertainment of dūndēēs, bramhūns, and a number of poor. Other rich persons have followed this example, and formed similar establishments at Benares.

• Walking round a person or place, is an action indicating respect.

There are different spots that are particularly sacred in this city, as, different parts of the river, pools of water, &c. These the person must visit, and in some of these places must bathe.

Most persons stay but a short time at Kashēē, and then return to their families, yet such a transient visit secures to the person the enjoyment of the heaven of Shivū, or, as some say, that he shall, after the next birth, die at Kashēē, and obtain all that arises from such a propitious death. A few persons visit this sacred place several times during their life. A dūndee who was at Calcutta in the year 1808, and who was esteemed the most learned Hindoo in this part of Hindoost'hanū in the Vādantū, Sankhyū, Natūnjūlū, and other shastrūs, shortly afterwards proceeded from Calcutta to Benares. He had been sixteen times from Ramāshwūn\* to Benares. His name was Bōdhanūndū-swamēē.

Persons are to be found who become guides to others on their way to Kashēē. These persons collect pilgrims in the different villages through which they go, and by this means a company is formed who go to this city together.\* The guide gets a fee. Such guides are employed by persons visiting other holy places, temples, &c.

\* A sacred place at the southern extremity of Hindoost'hanū, named in Rennel's map Ramiseram.

\* Companies when thus formed, no doubt resemble very much those which used to go up to Jerusalem at the different Jewish festivals. Luke ii. 41, 42, 43.

Many persons choose to spend their last days at Kashēē. I have heard, that as many as two thousand natives of Bengal reside at Kashēē, on account of the supposed advantage of dying there. Each person who dies here is said to secure absorption in Brūmhū, though he should have been the greatest of sinners. To prove that a man dying in the very act of sin at this place obtains happiness, the Hindoos relate, amongst other stories, one respecting a man who died in a pan of hot spirits, when he was carrying on an intrigue with the wife of the dealer in spirituous liquors. Shivú is said to have come to this man in his last moments, and, whispering the name of Brūmha in his ear, sent him to heaven. Even Englishmen, the Hindoos allow, may go to heaven from Kashēē, and they tell a story of an Englishman who had a great desire to die at this place. After his arrival there, he gave money to his head Hindoo servant to build a temple, and perform the different ceremonies required, and in a short time afterwards he obtained his desire, and died at Kashēē. I suppress the name of my countryman from a sense of shame.

Rich men, going to Benares, build temples for the lingū, feast bramhūns, and do other works of merit.

Many flights of steps by which persons descend to bathe at this city are called by the names of different deities.



To escape justice, thieves often fly to Benarès. Bramhūns who have lost cast by cohabiting with the daughters or wives of shōō-drūs, and many debtors, take refuge in this city, which has been compared to a woman of ill-fame, who receives every description of visitors.

Those who go to Kashēē bring from thence, as sacred relics, the ashes of cow-dung which have been presented to Shivū, and red paint which has been offered to Ūnnū-pōrna.

*Vyasū-Kashēē.* The country opposite Benares is called Vyasū-Kashēē. It has received this name from the following legend : 'At a certain time the moonee Vyasū-dāvū, being angry with Shivū, began to found a city which should eclipse the glory of Kashēē. Shivū was alarmed at this, and, and to draw Shivū into a snare, sent his son Gūnāshū to be instructed by Vyasū-dāvū. Gūnāshū asked his master daily what would be the fruit of living and dying at this new city which he was forming. Gūnāshū repeated this question so perpetually that Vyasū-dāvū at last, in a rage, told him, that they who died at this new Kashēē would be born asses. Be it so, said Gūnāshū, and the moonee, disappointed, abandoned his design.

At present some ruins of temples, &c. are seen at Vyasū-Kashēē, but nobody dares venture to live in a place so prolific of asses. It

is probable, that a town was once built on this spot, and that its being abandoned for some particular reason gave rise to the story above-mentioned.

A large account of Kashēē, as a tēert'hū-st'hanū, will be found in the preceding volume, page 147, in the translation of the substance of the work called Kashēē-Khūndū.

## SECTION III.

*Prūyāgū.*

THIS place, in the map, is marked Allahabad, and lies in the province of this name.

Prūyagū owes its celebrity to the union of the Ganges, the Yū-moona, and the Sūrūswūtēē,\* close to the city.

\* The idea of the Sūrūswūtēē being here, however, is imaginary. The Hindoos say this river runs under ground from Pooshkūrū to Trivānēē, near Hooglee: but that at Prūyagū her waters come out of some brick-work built by the emperor Akbur, and run into the spot where the Ganges and Yūmoona unite. It is said, that underneath this brick-work is a well, which contained an instrument like a saw, and that upon this instrument pilgrims used to throw themselves as an act of merit, to obtain some particular blessing at their next birth. The Hindoos relate, that there existed formerly at a village called Kshēērā, near Nūdēēya, an instrument called kūrāvūt, which was used by devotees, to cut off their own heads. The instrument was made in the shape of a half moon, with a sharp edge, and was placed at the back of the neck. Chains were fastened at the two extremities, and at the ends of the chains things like stirrups. The devotee went to the temple, and sitting down, put the kūrāvūt to the back of his neck, and with his feet in the stirrups gave a sudden jerk, which severed the head from the body. The victim in a new body infallibly obtained whatever he desired, as the fruit of this renunciation of life, at this place!!!—Such was the power of the bramhūns, that at their command the shōōdrās, in this manner, cut off their own heads—cast themselves on saws, &c. And to this day they drown themselves and their children—throw themselves under the wheels of Jūgūnnat'hu's monstrous car, &c. &c. deluded by the promises of the bramhūns, who have, however, laid it down, that it is a crime in a bramhūn to put an end to his own existence; though a shōōdrā will obtain heaven by the perpetration of such an act.

As these are sacred rivers, and all unite here, it is supposed that bathing in the place where this union takes place, is at once accompanied with the merit which arises from bathing in these three rivers separately, so that a person going to Prüyagü performs all this merit at once. Bathing in Gūnga secures benefits beyond description; what then must be the merit of bathing in Gūnga, the Yūmoona, and the Sūrūswütē at once: these are the reflections of a superstitious Hindoo, and by these ideas he is urged to go a pilgrimage to Prüyagü.

When a person goes to this holy place, he first sits down at the edge of the river, so that all the hairs may fall into the water, and has his head and nearly every part of his body shaved. The śhas-trū promises him 1,000,000 years enjoyment of heaven for every hair that falls into the river. After shaving, the person bathes. On the same day, or the next, he must perform the shraddhū, and go to see a tree called ūkshyū-vütū,\* which he walks round, and to which he prostrates himself.

\* The imperishable vütū, (ficus religiosa.) The veneration of trees in hot climates is very ancient and universal, but the prostration of a man to a tree is a disgrace to human nature. We have examples of the patriarchs reposing under the shade of large trees, building groves, and erecting altars to the true God there. "And there came an angel of the Lord, and sat under an oak in Ophrah." Judges vi. 11. A friend, quoting this passage, observes, "This is just as travellers rest themselves in this country. Often have I been glad to see a tree by the road side, when I have been going from place to place; and often have I had my dinner cooked under such a shade." The Hindoos consider the planting of a tree for shade an action of great merit.

Persons coming to bathe in this place, pay a tax of three roopees to the government. Besides this expense, these persons must present gifts to the bramhūns. A number of poor bramhūns sit on the steps by the side of the river waiting for these gifts. As the person coming to bathe is to have so many millions of years of happiness for shaving himself in this river, Prūyagū is an excellent place for barbers, who take good care to *shave* the pilgrim closely.

A person visiting Prūyagū must reside here three days; if he stay longer the merit is greater.

Many persons renounce life in this junction of the three rivers. Such persons first perform an atonement for all their sins, by presenting a few trifling pieces of gold to sundry bramhūns; they then feast some bramhūns and mendicants; afterwards they put on new clothes, and garlands of flowers. As such a person proceeds to the river side, a few musicians accompany him, to whom he gives something. If he have any property, he gives it to whom he likes. Then, sitting down by the side of the river, he repeats the name of his idol; and proclaims that he is now about to renounce his life, in this place, in order to obtain such or such a benefit. After this, he and his friends get upon a boat, and proceed to the place where the three rivers unite, and then fastening three pans of water to his body, one to his middle, and the other two to his loins, he plunges into the stream—to rise no more!!—His friends and the spec-

tators cry "Hūree hūl! Hūree būl!" similar to, Huzza! Hūzza! and then retire. Sometimes a person of property kindly interferes, and offers to relieve the wants of one of these victims if he will abstain from drowning himself; but the victim generally replies, that he wants nothing, as he is going to heaven!!! A learned bramhūn named Gūnga-dhūrū-shastrēe informed me, that in the year 1806 he spent near two months at Prūyagū, and that he saw in this time about THIRTY PERSONS thus DROWN THEMSELVES!!!

Many pilgrims visit Gūya, Kāshēe, and Prūyagū in one journey. Such persons are considered as having done a great work, and one person sometimes says to another, respecting a third person who is present, "He has been to Gūya, Kashēe and Prūyagū!"

At Prūyagū are two temples dedicated to Vashookēeshwūrū, and Ramū and Lūkshmūnū. Underneath the ground in the inside of a fort is a vault lighted up with lamps, containing an image called Vānēemadhūvū, a lingū called Shoolūtūnkāshwūrū, and the trunk and two branches of a vūtū tree. The dead vūtū is worshipped by the pilgrims as well as the images.

## SECTION IV.

*Jügünnat'hü-Kshātrū.\**

THIS is called a pēēt'hü-st'hanū,† viz. a member of the body of the goddess Sūtēē's fell on a mountain called Nēēlū-pūrvvūtū near this place, at the time Shivū scattered the members of her body in different parts of the earth, and hence this spot became sacred.

Jügünnat'hü and Vimūla preside at Jügünnat'hü-kshātrū. The Hindoos hope that the sight of Jügünnat'hü will remove their sins, and procure deliverance from future transmigrations, so that they will be absorbed in Brūmhū.

This place is holy for ten miles round.‡ It contains a large temple, of the kind called dāoolū, dedicated to Jügünnat'hü; ano-

\* This place is in Orissa; the temple is marked in the map Jügünnat'hü's pagoda.

† There are two kinds of holy places among the Hindoos, one called tēēn'hü-st'hanū, (or the place where a person gets salvation) and the other pēēt'hü-st'hanū. For an account of all the holy places called pēēt'hü-st'hanūs, see translation of the work called Pēēt'hü-Mala, vol. 2, p. 27.

‡ The prophetic inheritance of the Jewish priests is called holy ground. Hence says the prophet: "And this oblation of the land that is offered shall be unto them (the priests) a thing most holy by the border of the Levites." Ezekiel xlviii. 12.

ther temple containing an image of Vīmāla, and a number of other temples dedicated to different deities ; also sacred pools called Mār-kūṇḍāyū, Nūrāndrū, Svātū-Gūṅga and Indrū-dyoompū pools. At the outside of the boundaries, is the river Voitūrūnēē, where some persons perform the shraddhū, and others make offerings of cows to the bramhūns. At the time of making this offering, the person crosses the river by laying hold of the cow's tail.

The fabulous river which souls are said to cross after death is called Voitūrūnēē,\* and the gift of a cow at the hour of death is said to produce this effect, that the deceased gets over this river, which is boiling hot, with the utmost safety.

At this place is a temple dedicated to a god called Sakshyee-Gōpalū.† This image received this name because it gave witness in the affair of a marriage, when a bramhūn of a high cast did not wish to fulfil a promise made in the presence of this image, to give his daughter in marriage to a bramhūn of a lower cast. Another temple containing an image of Kshēērū-chōra‡ is to be seen in this neighbourhood. This god received this name because he stole some thickened milk, and gave it to a pilgrim who came late at night.

At Jūgūnnat'hū-kshātrū there are thirteen annual festivals, viz.

\* See pages 89, 90.

† The witness-giving Gōpalū.

‡ The stealer of thickened milk, or custard.



Chündünl,<sup>1</sup> Snanü,<sup>2</sup> Rüt'hü,<sup>3</sup> Vahcora,<sup>4</sup> Shüyünnü,<sup>5</sup> Jünmü,<sup>6</sup> Kōja-gürü,<sup>7</sup> Rasü,<sup>8</sup> Oorünü,<sup>9</sup> Ūbhishākü,<sup>10</sup> Mükürü,<sup>11</sup> Dölü,<sup>12</sup> and Shrē-Ramü-Nüvümēē festivals.<sup>13</sup>

These annual festivals are the same as where smaller images of this god are worshipped, only much more splendid, and attended by vast multitudes of people crowding from all parts of India.

Those who make this pilgrimage, contrive to arrive at four particular periods: at the time of the Dölü-yatra, Chündrū-yatra, the Snanü-yatra, or at the Rüt'hü-yatra. The greatest number go to the Dölü and the Rüt'hü. Some go and return immediately, and others go and stay two or three months or more. It is a common sentiment among the Hindoos, that he who has seen the Suanü, the Dölü, and the Rüt'hü yatras, will not pass through another birth.

The ceremonies before setting off, and after arriving at the sacred spot, are the same as are practised on going to other holy places.

After the preliminary ceremonies are gone through, the person

1 A white sweet-scented powder, presented to the gods, and rubbed on the forehead of their worshippers, is called by this name.      2 The bathing festival.      3 The car ditto.      4 The returning car ditto.

5 The lying-down ditto.      6 The birth-day ditto.      7 The waking ditto.      8 The rasü ditto.

9 The warm clothing ditto.      10 The anointing ditto.      11 Mükürü is the name of one of the signs of the zodiac.      12 The swinging festival.      13 Ramü's birth-day ditto.

goes and looks at the image; he next bathes in the sea, and then, returning to the temple, purchases some of the rice that has been recently offered to Jügünnat'hü, with which he performs the shrad-dhü for the salvation of his ancestors. During his stay he attends on the daily ceremonies; and makes offerings, through the bramhüns, of rice, &c. to Jügünnat'hü. By giving the bramhüns money they supply him with food ready cooked; which food has so much more nourishment in it, because it has been offered to Jügünnat'hü. This god eats fifty-two times every day. The visitor also feasts bramhüns, and eats with all descriptions of visitors of whatever cast.

There are several stories in the Hindoo shastrüs out of which has originated the singular custom, of all casts eating together, and of thus doing innocently in this place, what, if done in another, would make a man a miserable outcast.\* According to one of these stories this custom has arisen from a curse pronounced by the goddess Door-ga, making the offerings of this place common to all casts, because Shivü would not give her some of these offerings to eat; another attributes it to a blessing obtained by raja Indrũ-dyoomnü from Brümha; and another story declares that on a certain occasion Indrũ-dyoom-nũ was performing a burnt-sacrifice at this place, when Brümha sprang out of the flame of the burnt-sacrifice, and at his request, gave a blessing to Indrũ-dyoomnü, that the food cooked on this

\* The followers of the Gösaces eat together at the Gösace's house, of whatever cast they may be, and if mendicants they will eat together in any place.

altar, or fire-place, might be eaten, by all casts sitting together. Food cooked on any other spot, however, might not be thus eaten.

The Hindoos say, that 200,000 people assemble at this place at the Rūt'hū pōōja, at which time five or six people are said to throw themselves under the wheels of the car every year, as a certain means of obtaining salvation. When I asked a bramhūn in what way such persons expected salvation, he said, that the person who thus threw away his life was mostly in a state of misfortune, and that he thought, as he sacrificed his life through his faith in Jūgūn-nat'hū, the god would certainly save him. The pilgrims to this place, especially at the time of the Rūt'hū, endure the greatest hardships, some from the fatigues of a long journey, others from the want of necessary support, and others from being exposed to bad weather. Multitudes perish on the roads, very often by the dysentery, and some parts of the sea shore at this holy place may be properly termed Golgotha, the number of skulls and dead bodies are so great. In no part of India, perhaps, are the horrors of this superstition so deeply felt as on this spot. Its victims are almost countless.

Every third year, at this place, they make a new image, when a bramhūn removes the original bones of Krishnū\* from the belly

\* See page 220.

of the old image to that of the new one. On this occasion, he ties a handkerchief over his eyes lest he should be struck dead for looking at such sacred relics.\* After this, we may be sure, the common people do not *want* to see Krishnū's bones.

It is a well-authenticated fact, that at this place a number of females are paid and employed to dance and sing before the god daily, and on great festivals. These girls are of bad character. They live in separate houses, not at the temple. Persons going to see Jügünnat'hü, therefore, are often guilty of criminal actions with these females.† Multitudes take bad women with them, never suspecting that Jügünnat'hü will be angry at their bringing a prostitute into his presence,—or that whoredom is inconsistent with that worship from which they expect salvation, and to obtain which some of them make a journey of four months.

Before this place came into the hands of the English, the king, a Marhatta chief, exacted tolls from pilgrims for passing through his territories to Jügünnat'hü. At one place the toll was not less than one pound nine shillings for each foot-passenger if he had so

\* The raja of Bardwan, Kēērtē-Chündiū, expended, it is said, twelve lacks of rupees in a journey to Jügünnat'hü, and in bribing the bramhūns to let him see these bones. For the sight of the bones he gave two lacks; but he died in six months afterwards—for his temerity.

† The officiating bramhūns there continually live in adulterous connection with these women.

much property with him. When a Bengalee raja used to go, he was accompanied by one or two thousand people. For every one of these he was obliged to give this sum. The Honorable Company's government levies a tax of from one to six roopees on each passenger. For several years after the conquest of Kūtūkū by the English, this tax was not levied, when myriads of pilgrims thronged to this place, and thousands, it is said, perished from disease, want, &c.

Some persons, on leaving this holy place, deposit with the bramhūns of the temple one or two hundred roopees, with the interest of which these bramhūns are to purchase rice, and present it daily to Jūgūnnathū, and afterwards to dēndēes or bramhūns.

Votive offerings, or deeds of gift, are made to Jūgūnnathū all over Hindoost'hanū. There are agents in every large town who receive these gifts, and pay them to the Mūt'hūddharēes at Jūgūnnathū-kshātrū, who by this means (though professing themselves to be voiragēes) have become some of the richest merchants in India.

\*At each of the holy places these Mūt'hūddharēes reside. One person is a kind of chief, and presides over the house, which is the common resort of pilgrims, who are fed at this house, according to the orders of the chief.

SECTION V.

*Ramāshwūrū.*

THIS place of resort for Hindoo pilgrims is marked in Rennel's map Ramiseram. It lies nearly at the southern extremity of Hindoost'hanū, and is the boundary, this way, of the bramhinical religion. It is a small island betwixt the continent and Ceylon.

When Ramū returned from Lūnka (Ceylon) after destroying Ravūnū, the king of the rakshūsūs, he reflected that he had killed in this war many rakshūsūs; and that as these persons were bramhūns he had contracted the heaviest guilt. To remove this guilt, therefore, he set up an image of the lingū at Ramāshwūrū, and worshipped it. Ramū's brother also set up images of the lingū and worshipped them. From hence arose the pilgrimages to this place, as the pilgrims are promised that by touching these images, the crime of killing a bramhūn and all other sins are removed.

This place is visited by mendicants only, such as dūndēēs, sūnn-yasēēs, ramatūs, &c. These persons mostly go to Ramāshwūrū in

companies on foot as far as Dūrbhūsānū, after which two days are occupied in passing through a wilderness to the sea-side, where they obtain a sloop, and pass through a creek to this island. The passage is made in a day. I have been informed by a mendicant who had visited Ramāshwūrū, that this place contains a few inhabitants, and a number of temples, amongst which the chief one is dedicated to the five-faced lingu, said to have been set by Rām himself.\* This temple is in better preservation than any of the others. Temples said to have been erected by Hūnoomanū, Lūksminū, Vibhēeshūnū, Soogrēevū, &c. are in ruins. The lingūs only remain entire. A sacred pool also is found on the island where the pilgrims bathe, and which is called Kōtee-tērt'hū. The fruit of bathing in this pool is equal to bathing in a million of other holy places.

The pilgrims going to this spot take with them water from other sacred places, and pour it on the lingū. The principal ceremonies consist in seeing and touching the lingū, performing pōōja to it, and walking round the temple. Pilgrims seldom stay more than three or four days.

\* Upon some of the lingūs are marks made by the stone-cutters like the outlines of the face.

## SECTION VI.

*Chündrū-shākhürū.*

THIS is a mountain near Chittagong, upon which stands a temple of the lingū. This lingū is called Chündrū-shākhürū. Opposite the temple is a pool of water, out of which an inflammable air arises, which spreads itself over the surface of the water.

The Hindoo legend, as found in the Bhūvisyū-pooranū, is that this fire was kindled from the eye in the centre of Shivū's forehead, in a former destruction of the world, (prūlūyū) and has never since been quenched.

Pilgrims going to this spot perform the worship of the lingū, and the hōmū or burnt-sacrifice with the inflammable air issuing from the sides of the pool; they also bathe in the pool. As they enter the water of the pool, they push away the flame with their hands, and then immerse themselves, but, before they can raise their heads, the flame returns, without, however, doing them much harm.



There is a small eminence on the mountain upon which is another temple of the lingū and an image, and not far from this temple is a large stone quite hot, upon which when the Hindoos throw clarified butter, it is said a flame is kindled, and they thus perform the hōmū, or burnt-sacrifice.

On one side of the mountain, the water oozes out, and runs down the sides. Pilgrims go to this spot, and call out Hūrū ! Hūrū !\* At this sound, they say, the water issues from the sides of the mountain in a copious stream, under which the pilgrims stand while the water falls upon them.

The pilgrims who go to this spot are numerous. After performing the usual ceremonies they return.

\* A name of Shivū.

## SECTION VII.

*Gūnga-sagūrū.*

THIS place is visited twice a year by pilgrims from different parts of Hindoost'hanū, viz. at the full moon in Kartikū, and at the first of the moon in Maghū.

Here the Ganges and the sea join, and on this account bathing in this place is considered as very meritorious. Formerly multitudes of grown up persons drowned themselves in this place as a religious act, and as one of the Hindoo ways of getting to heaven. Many mothers also used to throw their children to Gūnga in this place, as the fulfilment of vows to devote one child to the goddess if she would grant more than one.\* The English government at present very humanely sends a soldier or two to this place at these festivals, to prevent these religious murders. It is, however, with

\* A child thus murdered, or, according to the bramhēns, given to Gūnga, is called, in the words of Solomon, the son of a person's vows. Proverbs xxi. 2. When the child is thus sacrificed, the mother rubs it over with turmeric, dresses it in new clothes, &c. and then by slow degrees leads it into the stream, till the water becomes sufficiently deep, when she leaves it, and the stream carries it away. In some instances, however, a friend lays hold of it, and takes it as an adopted son. Such is the faith of the Hindoos in Gūnga. I have heard of two instances in which natives, under the cure of European physicians, lost their lives by going to bathe when their lives were in extreme danger. A bramhēn at Serampore, just after his leg had been cut off, begged of the surgeon to permit him to go to perform his ablutions.

some difficulty that the soldiers are able to prevent the destruction of many who thus devote themselves on the altar of idolatry ; and indeed I should suppose that in the night, in spite of the vigilance of the guard, many poor wretches destroy themselves. I once saw at this place a woman who had been dragged out of the water in the act of self-murder, and also an infant which the guard had preserved from destruction. A great number of alligators visit this spot, and receive in their jaws the victims of this superstition—infatuated women, the old, and unfortunate, and even infants, cast into the jaws of death by their wretched mothers. Thus does the religion of the bramhūns change even nature itself, and transform mothers into monsters.

The pilgrims who visit this place bathe in the stream where the sea and the Ganges unite; they also perform the shraddhū, and visit the temple of Kōpilū, the moonee, who here, as well as in other places, is worshipped as a god. I went to this temple when at Sagūrū island, and found in the court of the temple an ōrdhūvahoo\* and a sūnyasēē. These persons informed us, that at the close of a former festival, (viz. about three months before,) five or six mendicants had stayed, and taken up their abode in this place, but that several had been carried off by the tygers. When I asked the sur-

\* A mendicant keeping his arm raised constantly up to his head.

vivors how they know that the tygers had destroyed their companions, they replied, that on going into the wilderness from the temple-yard for water, or on some other occasion, these persons had been thus devoured; that at these times on hearing the cry of a man, they had looked over the wall, when they saw the tyger dragging the victim by the back of the neck into the thicket!! These are other victims sacrificed by the priests of idolatry.

The lower orders pile up bricks by the river side, and make an offering of the pile to Kōpilū, as though it were a temple, and others making a hole in the earth, let the water into it, and present it to the same god as though it were a pool.

The pūdmū-pooranū gives a story respecting a king being married to Soolōchūna, the daughter of a king who lived near Gūngasagūrū. Ruins and pools still exist, which prove that this place was once inhabited, and that there was a city, if not a separate province, in these parts.

## SECTION VIII.

*Ūyōdhya.\**

PILGRIMS resort to this place, where the ruins of the capital of Ramū are still to be seen, and along the side of the river (Sūrū-yoo) is a pretty long town, well inhabited.

The interior is become a wilderness. Among the ruins is a temple containing the images of Ramū, Sēeta, Lūkshmūnū, and Hūnoo-manū. There are also three pools called by the names of Ramū, Sēeta, and Hūnoomanū.

The mendicants who go to this holy place, walk round the temple, perform the worship of the images, bathe in the pools, &c.

Very many of the devotees called Ramatū, are to be seen here. Other sorts of mendicants who visit Ūyōdhya are few.

The expences attending the worship of Ramū at this place are defrayed by the head land-owner, and by other rich men, who transmit money for this purpose.

## SECTION IX.

*Mit'hila.* \*

THIS is the birth-place of Sēeta. According to the Ramayñũ, Jñũkũ, the king of Mit'hila, had here a kingdom, but was tributary to Dũshũrũt'hũ, the father of Ramũ. The latter kings were of the race of the sun, but the Jñũkũ family were of the race of the moon.

Like Ŭyũdhya this holy place is become a wilderness, and the pilgrims have nothing but ruins to worship. A place where they suppose the image of Sēeta stood is venerated, and on this spot they perform pũũja to Sēeta.

\* Tirhoot.

## SECTION X.

*Mūt'hoora.*

THIS is the birth-place of Krishnū, and for a long time contained an ancient image of Krishnū, which has since, through fear of the Mūsūlmans, been removed to Jūyū-nūgūrā. The Hindoos give the most shocking accounts of the cruelty of the Mūsūlmans towards the Hindoos at this place.

The chief temples are dedicated to Krishnū. Two are pre-eminent over all the rest : One contains the images of Krishnū and Radha, and the other those of Krishnū and his mother Dāvūkēē. Another is dedicated to Nūndū-Gōpalū. Here is also a small raised terrace, said to be the place where Krishnū was anointed king.

Pilgrims going to this place perform the worship of these images, and of this terrace, and walk round them seven times.

So attached are the followers of the Gōsacēs to every place sacred to Krishnū, that many, instead of committing the bones of their relations to the Ganges, send them to these places, expecting that the salvation of their relations will be the consequence.

## SECTION XI.

*Vrindavānū.*•

THIS place was the scene of Krishnū's play with the milk-maids, and is much venerated by the disciples of this god, especially by the followers of the Gōsaces.

At present a large town has arisen on this spot, which contains temples dedicated to Radha-Mādhvū, a form of Krishnū, to Govindū-jēē, &c. which are resorted to by great multitudes of pilgrims, who perform pōōja to these images. Besides these temples the devotees resort to pools called by the names of Radha, Shyamū, and Jee-yūch, where they bathe, and suppose they wash away their crimes. A celebrated flight of steps is regarded as holy in this place on account of Krishnū's having defeated a nagū† there; a kūdūmbū tree, called the flute tree, is also venerated as the place where Krishnū used to sit and play on his flute. The marks of Krishnū's back, as he leaned against the tree, are also said to be visible, as well as the

•• That is, the wilderness of toolse trees. Basil Ocimum gratissimum.

† A serpent.



shape of his flute where he laid it on the branches, and the marks of his hair when he rubbed it against the lowest branches over his head.—At a particular place in Vrindavānū, where Krishnū used to gambol, the tops of the trees are said to be always as level as a cut hedge, and this is attributed to the power of Krishnū over this favorite scene of his youthful play. Different parts of the wilderness are shewn, as having been orchards of different fruit trees, whose fruit Krishnū used to eat. Near the city is a mountain called Govārdhānū which is said to bend to one side. The reason of this is thus told: In a time of great drought, when the people were performing worship to Indrū to get rain, Krishnū ridiculed Indrū, and told the people to perform the worship of the mountain deity, who would come and eat their offerings. They listened to the words of Krishnū, and presented their offerings, when Krishnū assuming the form of a god, from the top of the mountain stretched his hand, and took up and devoured the offering; but the weight of his body made the mountain bend, and in this state it continues to his day. In the months Bhadrū and Kartikū great multitudes of Krishnū's followers illuminate the mountain, and going upon the summit perform the worship of Krishnū. Different parts of the wilderness, where two or three trees, joined close together, are particularly shady, are pointed to as the places where Krishnū and the milk-maids used to play. Other places where the shade is almost impenetrable the Hin-

doos describe as places where Kṛishnū and Radha used to pass their time alone. Beside these, other bowers exist, sanctified by different Hindoo saints who resided here, in which groups of Voishnūvū mendicants spend their time in filth and idleness.

The different ceremonies performed at Vrīndā-vūnū by pilgrims, are, bathing, walking round sacred buildings or spots, performing the worship of places and idols, feasting voishnūvūs and bramhūns, &c.

The merit of visiting this place raises a Hindoo to the heaven of Kṛishnū.

## SECTION XII.

*Gōkoolū.*

AT the house of Nūndū-Ghōshū, in this place, Krishnū was brought up.

This town is almost filled with cow-keepers, whose wives, in general, have at present the same character of lewdness, as in the fabled days of Krishnū.

A temple of Krishnū exists at this place, but is not celebrated so as to draw pilgrims to it. These persons go to see the spot where Krishnū spent his infant days, and different places in the town are shewn, as, "In this place Krishnū used to sit and eat curds." "Here stood the house of Nūndū-Ghōshū," "Here Krishnū, like a child, eat dirt." "Here he broke down two strong trees." "Here the wife of Nūndū-Ghōshū tied the boy Krishnū to the wooden mortar in which they clean the rice from the husk."

The pilgrims who visit Vrindūvūnū call at Gōkoolū.

## SECTION XIII.

• *The forest of Noimishā.*

THIS place is situate near Lucknow. It is famous as the spot where Sōtū, the moonce, read the pooranūs to 60,000 moonces. The tree under which he sat,\* as well as his seat under this tree, are still shewn in this place, where also a sacred pool is celebrated for having received the discus of Vishnoo, when he let it fly to point out which holy place was most celebrated.

The moonce Dūdhēēchee once resided in this place. Respecting this saint the Mūhabharūtū and other pooranūs relate this story: Indrū was fighting with an ūsoorū named Vritrū, but could not overcome him. Brūmha told him that if he could get a bone from the body of the eminent saint Dūdhēēchee, whose very bones had become possessed of divine power, he might overcome the ūsoorū. Indrū went to Dūdhēēchee, and begged one of his bones. The moonce cheerfully consented; renounced his life, and left his bones to Indrū, who

\*The Hindoos say that the shade of this tree is always fixed, without altering according to the situation of the sun in the heavens.

took one of the bones, consecrated it, and formed it into his būjrū, with which he overcame the ūsoorū.

At this place is a pool called Sūruswūtēē, the water of which is said to reach only to the middle, whether a child, or a man six feet high, bathe in it. Another pool contains all the waters of the holy places, and besides this there are small separate pools, which are called by the names of the principal holy places, as Kashēē, Gūya, &c. An altar is also shewn where the sixty-thousand moonees, for one thousand years, performed the hōmū, or burnt-sacrifice, as well as the stone dwellings of a number of these moonees.

The pilgrims who go to this place walk round all the sacred spots, or edifices; perform the shraddhū, pōōja, bathe in the pools, &c.

A number of pilgrims from Bengal go to this place, and some of them reside there for a time.

## SECTION XIV.

*Voidyūnat'hū.*

THIS is a place in Vēcṛūbhōōmee,\* famous for containing an image of Shivū called Ramū-lingū, for an account of the fixing of which image in this place see page eighty-six of this volume.

At this place is a pool called Shwātū-Gūnga; an image called Kamū-lingū, and another pool named Prūshravū-koondū.

Many pilgrims go to Voidyūnat'hū. The Kamū-lingū image† is said to perform many cures for the sick, and to bestow riches and learning upon the poor and ignorant, as well as wives upon those who pray for this blessing. Many petition for blessings to be enjoyed in the next state, which, it is said, the god always grants. Hence some persons pray to be kings in the next birth; others pray for happiness in the heaven of the god whom they petition, and some few, tired of what they suppose the miseries of successive births, pray to be absolved from the body, and to be absorbed in Brūmhū.

\* Birboom.

† The image which bestows whatever is desired.

The pilgrims going to this holy place, take with them the waters of other sacred places with which they bathe the lingū. They also perform pōñja to this lingū, touch it, and walk round it. Some afflicted persons lay themselves down near the image, and continue fasting. The god is said to appear to these persons in dreams, and to say, "Go and bathe in such a pool, and you will recover;" or "Go and eat the rice of such a bramhūn, and you will be healed," or "Go and eat the orts of such a Mūsūlman, and you will be restored," or "Go to such a holy place: there you will recover," or "Worship such an image of Shivū;" or, "Your disease is incurable." Some afflicted with incurable distempers fast here till they die. Many persons make vows to this image: "Oh! Voidyūna'hū! give me a wife, and I will bring a pan of Gūnga water and bathe thee, or I will give thee a mūn of milk, to make frumenty."

## SECTION XV.

*Vākrāshwūrū.*

THIS is another sacred place in Vēērūbhōōmee, and owes its celebrity to two images, viz. the image of Ūśhtavūkrū, the moonee, in the form of the lingū, standing on an image called an ūnadce-lingū. Beneath these images is a spring of water in the inside of the temple. At this place is a sacred pool also called Shwātū-Gūnga, the water of which is said to be constantly warm like that in a warm bath, and in this the pilgrims bathe; but at the head of the spring the waters are described as too hot for the hand to remain in it. In this pool is a stone arch, called Brūmhū-dwarū, or the door of Brūmhū, under which the pilgrims dive, and come out at the other side. Pilgrims having thus swam across this pool, believe that they shall not rise again to human birth, but obtain absorption in the ever-blessed Brūmhū.\*

At the north side of the temple are four springs of hot water near

\* It is not uncommon for the Hindoos to compare this world to a river, and salvation to a getting over this river.



each other, with an open spot in the centre, on which it is said Ūshtavūkrū, the moonee, performed the hōmū sacrifice, and severe austerities.

Near this place runs the river Voitūrūnēē, half of the waters of which, the Hindoos say, are so hot that the passage is very difficult, but that the water on the other side of the river is cold. It is a piece of merit to cross this river, and to make gifts of cows, &c. to the bramhūns. The shraddhū is also performed on the banks of this river.

The pilgrims going to this place, walk round the temple, perform the pōōja of the lingū, bathe in Shwātū-Gūnga, and perform the ceremony called tūrpūnū in the hot springs.

## SECTION XVI.

*Koorookshātrū.*

THIS place owes its celebrity to a story in the Mūhabharūtū, which states that all the moonees and gods came here to see Bhēēshmū, after he had been wounded in the war betwixt the Pandūvūs and the family of Dooryōdhūnū. Other circumstances are also mentioned as having contributed to the fame of this place; as, that here Pūrūshooramū filled five pools with the blood of the kshūtriyūs whom he had slain;\* and performed the ceremony called tūrpūnū with the blood,† in these pools. Here also is a pool called Vanū-Gūnga, the water of which arises out of patālū, the world of snakes. Ūrjoonū, the brother of Yoodhist'hirū, discharged an arrow into the earth, and brought up this water for his wounded brother Bhēēshmū to drink.

\* A kshūtriyū, named Ūrjoonū, had killed Pūrūshooramū's father, and the son, to be revenged, resolved not to leave one of this cast alive on the earth.

† That is, he offered to his deceased father, to satisfy his revenge, the blood of the kshūtriyūs to drink. There is nothing revolting to the feelings of the Hindoos in this dreadful act of revenge. Manassah is described as a monster of iniquity because he made the streets of Jerusalem to flow with blood. The same sanguinary conduct in Pūrūshooramū has made Koorookshātrū a holy place. When a Hindoo is describing a dreadful quarrel, he says, "It was a perfect Koorookshātrū."

Here also is shewn a pool, where it is said Krishnū and Ūrjoonū sat while the former repeated to the latter the words of the Bhagvūt-Gēeta, to encourage him to persevere in the war though he might destroy his nearest relations. The sacred river Sūrūswūtē also runs by Koorookshātrū. Another pool at this place is dedicated to Shivū, also a temple to a form of Shivū called Prūt'hōdūkāshwārū, and a pool known by the same name.\* At this place also is a pool called Sūrpū-yūgnū, where it is said Jūnmūjūyū performed a sacrifice for the destruction of all the serpents, upon whom he wished to be revenged because a serpent had bitten and killed his father. The abodes of different moonees are also shewn, and pools, &c. have been formed to represent and unite in this spot all the holy places.

The pilgrims who go to Koorookshātrū perform the shrāddhū and the worship of Shivū, bathe in the sacred pools, &c.

\* The origin of this pool is thus told in the Mūhabharātū : At the close of the war betwixt the families of Yudhist'hīrū and Dooryōdhānū, the wives and children of the latter slept one night in a house which stood in the place where this temple is built. Krishnū had prevailed upon the god Shivū to become their door-keeper. In the night two of Dooryōdhānū's family came to destroy these persons, but seeing a giant at the door, they began to let fly their arrows at him, all of which Shivū swallowed. When their weapons were gone, they got a vūṣṭī tree and threw at him. Shivū was highly pleased at the sight of this sacred tree, and thought it an honour to have this tree thrown at his head. He therefore asked the two persons who threw it to ask a blessing at his hands. They asked for leave to enter the house and kill all they should find there. Shivū granted them leave, and moreover threw up the arrows he had swallowed, to enable them to destroy the poor women and children who had been committed to his care. From the saliva which issued from Shivū's mouth in throwing up the arrows the above pool was formed.

## SECTION XVII.

*Hingoola.*

THIS place is formed out of an excavated rock on the sea-shore, and is consecrated to Doorga. The Hindoos say it was once the secret abode of Shivū and Doorga. There is no image to be seen, but the worship of Doorga is performed on a stone in the cave. The pilgrims carry along with them the things for the offerings, as the rock is barren and uninhabited.

This place is called a pēēt'bhū-st'hanū in the work called pēēt'hū-mala, and the brains of the goddess Sūtēē are said to have fallen here, when Shivū hurled the members of the dead body of his wife over the universe. The pilgrims bring from this place small stones with which they make a neck-lace, and no devotee is allowed to wear one of these necklaces who cannot give a good account of his having actually been to Hingoola.\*

This holy place is held in peculiar reverence by the Hindoos, though but few go there. The merit of visiting this place secures a residence in Shivū's heaven.

\* See note, vol. ii. page 28.

## SECTION XVIII.

*Ākamrū-kanūnū.*

TRADITION says, that this place, which is situate on the borders of Orissa, once contained 999,999 images of the Shivū-lingū. Had it possessed another image, it would have equalled Benares. It is called Shivū's resting-place. At present, as many as five or six thousand temples dedicated to this god are said to exist at this place, though it is confessed a number of them are in ruins. Ākamrū-kanūnū is sacred for twelve miles round, and rests on a mountain called Swūrnū-kōōlū, as Jūgūnnat'hū-kshātrū is said to rest on the mountain Nēēlū. A bhōōtū in Shivū's train named Kūpalū-kāshwūrēē-bhoirūvū is mentioned as the founder of this spot. The god Bhoovūnāshwūrū, a form of Shivū, presides here, but the gods greater than all the rest are, Kūpilāshwūrū, Kādarāshwūrū, Vaidyūnat'hū, Hūree-hūrū-gourēē, Ramāshwūrū, Māghāshwūrū, Ūgneedhrāshwūrū, Lūdookāshwūrū, Kalāshwūrū, Dhēēmū-bhoirūvāshwūrū.

The image of Kūpilāshwūrū is said to be hot at the top, and that

if a flower be put in a hole near the top, it is thrown out to a distance by a wind issuing from this hole. The image of Māghāshwūr at one time grew larger and larger till it became twelve cubits high, so that the owner began to be alarmed, not knowing, if it went on thus, how he should place the flowers on the head of the image at the time of worship. At last he got angry with the image, and gave it a slap on the top: since that time the image has fortunately remained the same height. The marks of this man's fingers on the top of the image are shewn to the wandering pilgrims to this day. A pool exists at this place, said to have been cut by Shivū with his trident, to procure water to give to Doorga. Its name is called Vindoo-sūrōvūrū, or the pool supplied with drops of water from all the holy pools. At this pool is a flight of steps called Brūmha-Vishnū, where Brūmha and Vishnū are said to have performed religious austerities. Another wonder at this place is a tree called Kalpū-vrikshū, or the tree giving whatever a worshipper desires. In the temple of Bhoovūnāshwūrū is a stone image of the bull upon which Shivū rides, as large as an elephant. Many sacred pools at this place are famous for their efficacy in washing away sin. A cave, said to reach down to the world of serpents (patūlū) exists also at this place, and tradition says that Soorūvēē, the wonderful cow, celebrated by Valmēēkec in his Ramayūnū, once came up from patalū by this road. The river Shwātū-Gūnga is said to surround this sacred place, though the channel is in most places dry, ex-

cept in the rainy season. The rasū, rūt'hū, and chündünū-yatrū festivals are observed here. Bhoovūnāshwūrū, like Jūgūnnat'hū, eats fifty-two times in a day.

This place is become a wilderness, and the dread of tygers, wild hogs, &c. deter multitudes from going to this holy spot. Notwithstanding these dangers, however, it is said that not less than 70 or 80,000 people visit this place at the rūt'hū festival. All casts eat together at these festivals.

The ceremonies at these places consist in bathing, looking at the images, worshipping them; walking round the temples, performing the shraddhū, &c. Some persons make a vow of four months, and stay here till the vow is completed, worshipping the four principal lingūs.

## SECTION XIX.

*Hūridwarū.\**

THIS is also called Maya-poorēē. It and six others are distinguished as the most celebrated holy places in Hindoost'hanū. The names of these six are, Ūyōdhya, Mūt'hoora, Kashēē, Kanchēē, Ūvūntēē and Dwarūka.

The Ganges at this place issues from a mountain called by the Hindoos Nēēlū. On this account it is become very famous for the resort of pilgrims. Certain mendicants called Ūvūdhōōtūs constantly reside here, worshipping the mark of a rishee's foot. The name of this rishee was Dāttatrāyū.

Several temples of Shivū exist at this place, and several flights of steps celebrated as the spot where some great event has happened. One flight of steps is called Hūridwarū; another Kooshubart-

\* Hūree, a name of Vish-noo; dwarū, a door. Vishnoo arrived on the spot at the time of the incarnation of Gānga: hence the hole in the mountain through which the Ganges issues, is called the door of Hūree. For an account of this place, see Asiatic Researches, vol. VI. This account says, that 2,500,000 people were assembled at this place at a festival in 1796.



tū. Here the before-mentioned rishee performed religious austerities, and left the mark of his foot, and here also is a temple of Tilāshwūrū, a form of Shivū. Another flight of steps is called Vilwūkāshwūrū, where Doorga performed religious austerities; here also is a temple dedicated to Vilwūkāshwūrū, a form of Shivū. Another flight of steps is named Nēlū-pūrvvūtū. It is close to the mountain. On this spot is a temple dedicated to Gūnga-dhūrū, a form of Shivū. Kūnūkhūlū is the name of another flight of steps in front of which is a temple of Dūkshāshwūrū, a form of Shivū. At this place Dūkshū performed the sacrifice, when Shivū quarrelled with him. Here is also a pool on the spot where Sūtēē, the daughter of Dūkshū, and the wife of Shivū, is said to have renounced her life.

A number of Hindoo ceremonies are performed at this place, as the shraddhū, pouring out water to deceased ancestors, bathing, gifts to bramhūns, &c. Many of the natives of Bengal go to this sacred place, and promise themselves for their trouble, absorption in Brūmhū after death.

## SECTION XX.

*Kanchēē.*

THIS town is divided into two parts, one called Shivū-Kanchēē, and the other Vishnool-Kanchēē. The followers of Shivū live in one part of the town, and in the other the disciples of Vishnool. Kanchēē contains a famous image of Vishnool called Shrēē-Rūngū-Nayūkū. This name imports that here this god and his wife Lūkshtmēē used to gambol. A temple dedicated to Gūroorū is also seen here. The doors of the temple-yard are so large, that the natives say they are as high as seven palm-trees. In Shivū-Kanchēē is a temple of the Shivū-lingū.

In the month Choitrū a festival in honour of Gūroorū is held, when a vast multitude of Hindoos assemble, and carry in procession the images of Vishnool and Gūroorū. The worshippers of Shivū refuse a passage to them by Shivū's temple, and in consequence a dreadful quarrel takes place, which often ends in murder.

The pilgrims who resort to Kanchēē bathe, and perform the ceremonies common to the visitors of the holy places.

## SECTION XXI.

*Other Holy Places.*

IN addition to what I have already inserted, Hindoost'hanū contains very many other sacred places,\* the resort of pilgrims, as

Vūdūrikashrūmū. This place derives its celebrity from a tradition that here Vādūvyasū performed religious austerities, and read the pooranūs to the gods and moonees.

Kōnarkū. This place is famous for possessing an image of Sōōryū (the sun.)

Virūja. An image of Yūmū; a brook called Voitūrūnēē, and a temple containing an image of Virūja, a form of Doorga, distinguish this spot.

Oojjūyinēē. This holy place possesses an image of the six-faced Kartikū.

\* Some of these are at the extremities of Hindoost'hanū, and even in Tartary.

**Dwarūka.** Kṛiṣṇmū, before his death, removed his residence from Mūthoorā to this place, where he died. This circumstance has made this place famous.

**Shrēē-shoilū.** Images of Mūllikarjōonū, a form of the lingū, and of Doorga, make this place the resort of pilgrims, especially at the festival called Shivū-ratree, on the 14th of the month Phalgoonū.

**Tirūpūtēē.** An image of Vūnkūtāshwūrū, a form of Vishnoo, is visited by pilgrims, who all, (if Hindoos,) eat together of the rice which has been presented to the idol.

**Koombhūkōnū.** This place owes its celebrity to an image of the lingū, called Khoombhūkōnū. Near this place runs the sacred river Kavārēē, where the pilgrims bathe, and worship this image.

**Shrēērūngūpūttūm.\*** Here is a celebrated image of Shrēērūngū-nayūkū, a form of Vishnoo; a sacred pool called Chūndrū-poosh-kūrinēē, and a river named Toongūbhūdra.

**Soobrūmhūnyū.** At this place is a temple dedicated to a snake, called Soovvarayū, a form of Ūnūntū. This is said to be a living

snake, with many heads, and to stay in a heap of earth in the temple. Every Sunday it peeps out of this mound of earth. It is worshipped every day. The revenue of several villages is attached to this temple. The villagers bring their corn, and put it in heaps against the temple, when a snake passes through it, dividing the part for the revenue of the temple from that which will fall to the farmer. This snake is said to act with great judgment in this business, taking more or less according to the ability of the cultivators. Sometimes he curls himself round the neck of a husbandman, and either kills him, or, on his promising to make offerings, lets him go.

**Vindhyūvasinēē.** Here a temple on the side of a mountain called Vindhyū contains an image of Yōgūmaya, with eight arms, a form of Doorga. Near the temple is a sacred pool, supplied with water issuing from the top of the mountain. A few mendicants stay at this temple. Other visitors are afraid to stay, through fear of tygers, and in consequence of reports that human sacrifices are offered here. At a small distance from this place is a temple dedicated to Bhōgūmaya, a form of Doorga. This place is equally famous with Kalē-ghatū, near Calcutta. At the time of the Door-ga festival, in the month Ashwinū, a vast assemblage of pilgrims is seen here.

**Mūnimāhāshwūrū.** This is a sacred pool, containing, as the Hin-

doos say, water so hot that rice may be cooked in it. A mountain is also said to float in it.

Pooshkūrū. This place is situate by the side of the river Sūrūswūtēē. Here is an altar where Brūmha is said to have performed a burnt sacrifice; also a naked image of Digūmbūrū, a form of Śhivū; another image of Savitrēē, the wife of Brūmha; another of Vishnoo, with four arms; also places consecrated to all the gods, and all the holy places.

Kūtasū. This is a large hole in the earth, so deep as to be unfathomable. Hence it is called the earth's eye, or the eye of the goddess Prit'hivēē. Here also is a pillar, said to be that from which Vishnoo sprang when he was incarnate in the form of Nrisinghū, to destroy the ūsoorū Hirūnyūkūshipoo, and also an elevated place said to be that from which Hirūnyūkūshipoo hurled his son Prūrhadū.

Kūpalūmōchūnū. Persons going to this place, worship Ūnūrūnat'hū, a form of Shivū, who cures all diseases. This place is divided into two parts: the going to one insures absorption in Brūmhū, and to the other a temporary residence with the gods.

• Ūvūntēē. This place is famous for being the birth-place of king

Vikrūṁāḍityū. The river Kavāīcē runs through the middle of it, and divides the town, one part of which is claimed by Vishnū, and contains temples devoted to this god, and the other by Shivū, who has also his temples and worshippers here.



### *Remarks.*

THE holy places of the Hindoos appear to have derived their fame either from stories in their shastrūs, or from some natural curiosities peculiar to such places, such as hot springs, caves, waterfalls, &c.

The visiting of the sacred places is one of the most popular works of merit among the Hindoos, who expect to derive immense advantages in a future state from these visits. Yet it is not possible that a single moral sentiment can ever be excited by what is seen or done at these places. Bathing in pools, feasting the bramhūns, and all that is performed by these pilgrims, are actions equally as un-influential on the heart and life as the flying of a kite, or the whipping of a top.

\* When I was writing this account, the learned bramhūn who assisted me confessed, that Bristol hot wells, with all its gilt crutches hanging in the pump-room, and the Devil's-are in the Peak, would make most excellent holy places, and attract immense crowds of pilgrims.

The crowds of Jews who went up to Jerusalem at the Jewish festivals, on their arrival at the holy city, entered upon a worship both instructive and impressive; and the hearing of the scriptures of the prophets read in public, as well as other acts of worship, could not fail to produce the best effects on the nation at large. (See 1 Kings viii. Nehemiah viii. ix.) A certain writer, speaking of the vast assemblage of pilgrims at Hüridwarü and other places, supposes that these persons derive great benefits from hearing the shastrüs read there. The fact, however, is, that except some private individual, as an act of merit, occasionally employ some bramhüns to recite part of a pooranü, the shastrüs are never read in public at the holy places, and it is certain, that the hearing of the pooranüs, instead of exciting either moral or religious feeling, are far more calculated to lead a person to a house of ill-fame.

Before the country came into the hands of the English, at the festival at Hüridwarü held every twelfth year, a dreadful conflict took place betwixt the worshippers of Vishnoo and Shivü, respecting who should first plunge into the river to bathe, one party contending that the goddess arose out of Vishnoo's foot, and the Shoivyüs that the goddess in her descent from heaven rested in Shivü's bunch of hair. Ten or twelve thousand people are said to have sometimes fallen in these conflicts!!



At Jügünnat'hü-kshätürü, and on their way thither, thousands of Hindoos annually perish!

In the year 1806, in sixty days, a learned bramhün saw thirty persons drown themselves at Prüyägü!! See page 461.

Government is obliged to send annually a guard of sepoy's to Güngü-Sagürü to prevent people from drowning themselves. Formerly vast multitudes perished here!

*These are the most conspicuous fruits produced by the Hindöo holy places.*

It is a deplorable circumstance, that such a waste of time, of life, and property, should be incurred, upon a fatal deception, as though the sight of a holy place would be accepted by the Judge of heaven and earth, instead of repentance and conversion, instead of a contrite heart, and a holy life.

END OF THE THIRD VOLUME.

## ERRATA.

- Page 5, Line 7, after "and," add "with him."  
 — 59, — 10, "for kdūnhū," read "khūndū."  
 — 83, — dele part of the 5th and the 6th line.  
 — 99, — 8, insert "as," after "high."  
 — 310, — 10, instead of "is ferryed," read "passes."  
 — 340, — 6, instead of "almost all the" read "many."  
 — 343, — in the note, for "p. 233," read "p. 232."  
 — 365, — in the last note for "223," read "123."  
 — 430, — 9, dele the second "the."  
 — 462, — 2, for "Sūtē's," read "Sūtē."  
 — 464, — 8, for "Chūndrū-yatra," read "Chūndū-yatra."  
 — 470, — 7, insert "up," after "set."  
 — 494, — 7, for "eats," read "eat."







